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11
A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPTS
EIGHT LAST BOOKS OF THE
NEW TESTAMENT,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME,
FOLLOWED BY
THE AUTHORIZED ENGLISH VERSION COLLATED
WITH THE ABOVE-NAMED ENGLISH VERSION.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

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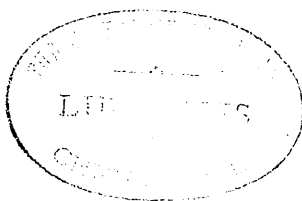
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ERRATA.

God, or, Lord, read, Jehovah, James v. 4, 10, 11.

Also 1 Peter iii. 12, 12, 15.

2 Peter ii. 9, 11; and iii, 8,

Also twice in Note 623.

1 Peter i. 17. And if a Father ye call upon

And if ye designate Father him⁵⁸⁶
.....

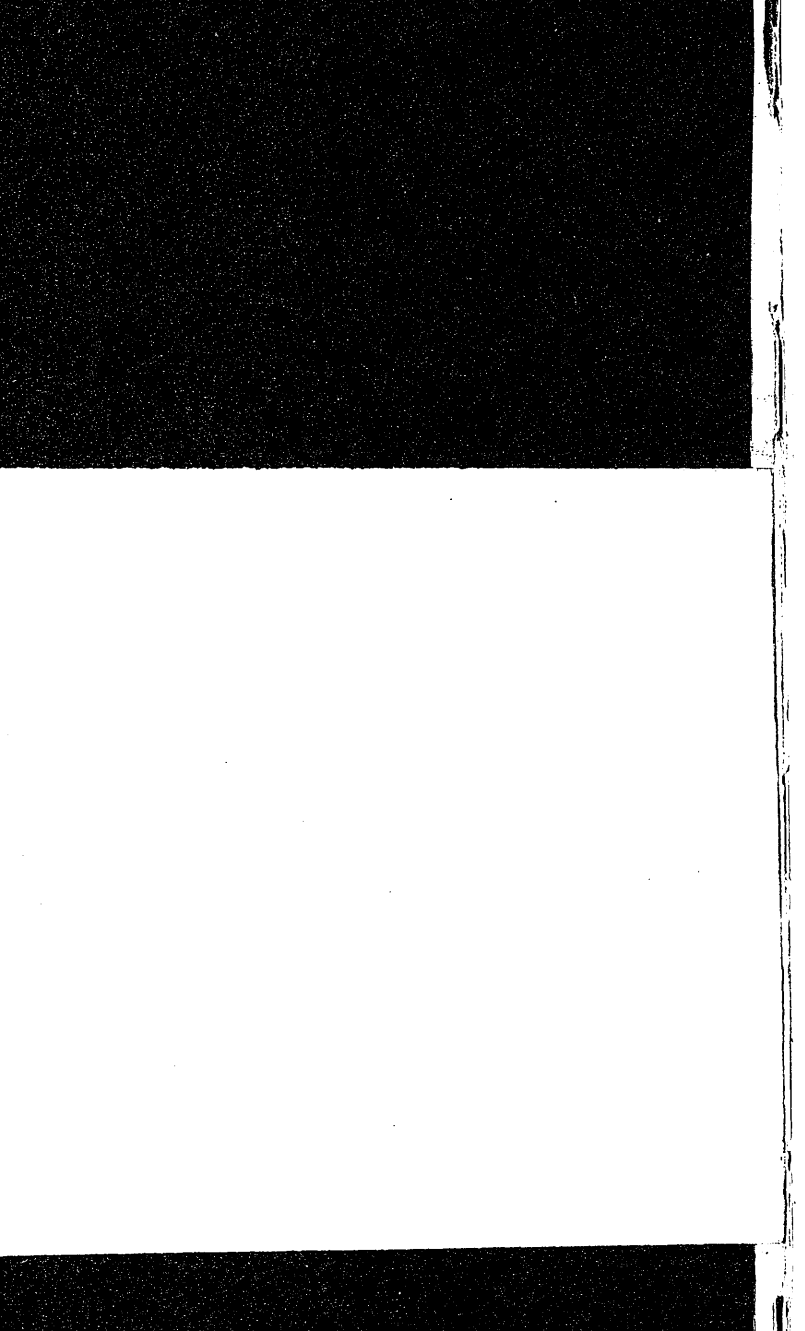
Note 586. *And if ye designate Father him.* Literally,
call upon a Father; whereas &c. as in the Paraphrase;
321. See also Dean Trench on Biblical Revision.

1 John ii. 12. That the sins that exist on ac

his name have sent away you.

printing.....is omit

over the printing No. 496.



P R E F A C E.

THE Following Letters will explain the reasons, why, from this time, I do not regard Griesbach's Text to be the Genuine Text of the Sacred Scriptures; also, which Text, in my opinion, is to be regarded to be such; and, which Text, therefore, I invariably follow.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

As the purity of the Greek Text of Holy Scripture is an Indispensable Requisite for the attainment of a just knowledge of Divine Revelation, and as Scholars are now so divided in opinion respecting the Principles

by which the Genuineness of the Original Text is to be determined, allow me to direct your attention to a consideration of those Principles, with a view of ascertaining what is the just determination in relation to them.

In the last published Work relating to Greek Manuscripts, the Learned Author strongly advocates the value of the *Recent Manuscripts*, namely, "*Those from the 10th century downwards*," in obtaining the purity of the Original Text; and that a mere *Numerical Superiority* of these in favor of a Reading cannot be rejected as *Weighty Evidence*, by any one who does not by so doing act in a manner that precludes his being an Impartial Judge. The Sense of this I understand to be, That we may not justly refuse to examine Recent Manuscripts of the Sacred Text, seeing that ere we justly reject their evidence, it is requisite for us personally to have knowledge of the Particulars in which they oppose us. This is in fact *Assuming*, That it is not *Possible* for us to know, *That such Manuscripts cannot now possess or afford any information whatever on the Subject in relation to which we are advised to examine them*; an *Assumption* which is in direct opposition to Evidence.

According to the Rev. Dr. Alford, and I believe almost

all other Scholars, "*The Vatican Manuscript is generally allowed to be the Oldest Extant Copy of the New Testament. It probably was written (says he) during the fourth century.*" And neither he or any other Scholar has claimed a Date for any other Extant Manuscript, that precludes its having been written at least 100 years after the Vatican Manuscript; a space of time fully sufficient rationally to account for every change that exists in relation to the different Readings found in any of the Manuscripts of the Sacred Text.

If then it be admitted, That the Vatican Manuscript is the Oldest of all the Manuscripts of the Sacred Text, it is requisite for the attainment of Truth, expressly to Define the Principles on which any of the Readings of this Manuscript are to be determined to be Spurious; especially, how far its Text is to be subject to correction from Manuscripts that were written at least 100 years after it.

In every Manuscript, there are two distinct Sources of Error. 1st. There are those Errors which arise from the Accidental Mistakes of the Transcriber. 2ndly. There are those which arise from his Intentional Misrepresentation of the Document which he claims to represent in it. Each of these must be considered separately.

With reference to how far Variations in the Readings of the Vatican Manuscript from other Manuscripts can justly be attributed to *Accidental Mistakes* of the Transcriber will best appear, by an examination of the Cases in which they occur, and as their number is so vast as to preclude an examination of the whole of them here, I will select the following half-dozen Passages, which fairly represent the whole of them in the Particular to which I desire to direct attention. These Passages are Transcripts of the Authorized Version ; according to the Vatican Manuscript the parts in Italics are Spurious.

Mat. vi. 13. And lead us not into temptation, but deliver us from evil: *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

Luke xxii. 41. And he was withdrawn from them about a stone's cast, and kneeled, and prayed,
42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43. *And there appeared an angel unto him from heaven, strengthening him.*
44. *And being in an agony he prayed more earnestly : and his sweat was as it were*

great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

John v. 3. In these lay a great multitude of impotent folk, of blind, halt, withered, *waiting for the moving of the water.*

4. *For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

5. And a certain man was there, which had an infirmity thirty and eight years.

Acts viii. 36. And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ?

37. *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

38. And he commanded the chariot to stand

still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

Acts ix. 5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest : *it is hard for thee to kick against the pricks.*

6. *And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

To make place for the Spurious Matter here, the Sense made it requisite to Omit the word, *Nevertheless*, which in the Vatican Manuscript commences the 6th verse.

1 John v. 7. For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost : and these three are one.*

8. *And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one.*

It demands especial Notice, That in the passages which according to the Vatican Manuscript are Spurious, Doctrines &c. are taught that are not to be found in any

part of Holy Scripture; a Fact which sanctions a suspicion, That all Readings opposed to the Vatican Manuscript are Spurious. Where is recorded, That the Lord's prayer ends with an ascription of Power and Glory to the Father? That our Blessed Lord's mental power was such as to require, and to be capable of receiving, strength from Angelic assistance? That his sweat was at any time as it were great drops of blood? That regular annual Angelic visitations for the Miraculous conferring of benefits to Man were ever vouchsafed? That the Doctrine of the Holy Trinity is anywhere recorded in *Express Terms*?

It is barely possible to imagine, that any one can read these Passages, and observe, (an observation which will be found equally to apply to all the other passages from which they were selected,) that the Sense of each of the passages is in all respects complete, whether the questioned Passage is considered to be Expressed or Omitted in the Original Text; and that in each, the Number and Person &c. of Nouns, Verbs, Relatives and Pronouns are all duly regarded; and after so doing, *Assert*, That the Variations in the Readings of the Vatican Manuscript from other Manuscripts can justly be attributed to *Accidental Mistakes* of the Transcriber. Should these

considerations however not carry conviction to any Mind, That these Variations cannot be thus attributed, I urge such a man himself to verify the fallacy of his Opinion, by subtracting the four middle lines from each Chapter of either Gospel or Epistle of the Sacred Text, and he will then ascertain, that *almost Invariably* in each separate case, the Sense is destroyed by so doing. The just deduction from such an Investigation does not admit of doubt. Unless *One* such destruction of the Sense does exist in relation to the Vatican Manuscript, and not *One* such Case have I yet found, it is against evidence to determine, That the Variations in the Vatican Manuscript from other Manuscripts do arise from *Accidental Mistakes* of the Transcriber.

With reference to how far Variations in the Readings of the Vatican Manuscript from other Manuscripts can justly be attributed to *Intentional Misrepresentation* of the Document which its Author claims to represent in it, does not admit of doubt. Who can *now* demonstrate, That the Author of it *Intentionally Omitted* any passage of the Document he was Transcribing? I do not say, That he added to that Document, since I am not aware, that in a *Single* instance, any Reading of the Vatican Manuscript is considered to be in Excess. This is worthy

of Particular notice. A Demonstration of *Intentional Misrepresentation* of any kind is *now* impossible; seeing that we are not in possession of any means of forming a judgment on the Subject, than such as correspond in value to the Canon advocated by the same Learned Author to whom I have before referred, respecting the Value of Recent Manuscripts, a Canon which I do not believe will ever receive the sanction of Scholars. He thus states it. "*I admit, That the reading of an ancient copy is more likely to be authentic than that of a modern one. But the reading of a more modern copy MAY be more ancient than the reading of an ancient one. A modern copy itself MAY have been derived not from an extant one more ancient, but from one still, more ancient no longer in existence.*"

It is indeed strange Justice to contend for the correction of a Manuscript of acknowledged *Superior Age*, by one acknowledged to be *Inferior* in this respect, because it is possible, That the *Inferior* MAY have a nearer connection with the Original, although it is equally possible, That it MAY be a *Defective*, even, an *Intentionally False*, Copy of the Very Document it is required to correct. However severe it may appear for us *now* to Judge every Addition to the Vatican Text to be *Spurious*, such a judgment is *now* too painfully sanctioned and forced

on us, by the *Innumerable Existing acknowledged Spurious Documents, and additions to Documents*, purporting to be Gospels, Epistles, Lives, Acts, Constitutions, Declarations &c., even of the Apostles themselves. Beyond *Assertion, That Our Favored Additions to the Vatican Text* are Genuine, there can be now no respectable Evidence from other now known Manuscripts that they are so; and if judgment on this point is to yield to the dictates of *Assertion*, what answer can be returned to him who maintains, That the Entire Manuscript of the Sacred Text is a *Pitiable Fraud*?

In conclusion allow me to suggest, If it be that the Vatican Manuscript is of more Ancient Date than any Extant Hebrew Codex of the Old Testament, Whether, in that case, its evidence is not conclusive, I do not say, for determining the Sense of any passage, which by its existence in the Vatican Manuscript, that Document admits existed in the Original it copied, but for our regarding as *Spurious* all passages now existing in Extant Hebrew Manuscripts of the Sacred Text, that are not now represented in any Form whatever in the Vatican Manuscript.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

April 5th, 1859.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

Although I am fully satisfied with the justice of the conclusion stated in the letter which I read at our last Meeting, namely, That we are *now* required to regard the Text of the Vatican Manuscript, to be the *only* Genuine Text of Holy Scripture, and not subject to Correction, in any respect, from any other *Now Extant Manuscript*; seeing that according to *Just Evidence*, All Readings opposed to the Readings of the Vatican Manuscript, are *now* justly regarded to be Spurious; Many of such readings being additions to the Text of the Vatican Manuscript, and of such a Character, as render it impossible *now* justly to regard them to be *Accidental Mistakes* of the Transcriber, but to be his *Intentional Misrepresentations* of the Document he claims to represent in it; Especially, As in such opposing Readings are set forth *Doctrines, Precepts &c.* that are not only nowhere taught in any part of Holy Scripture, but that

are even in direct opposition to the Divine Precepts set forth therein.

In addition to what I have already advanced in verification of the last statement, allow me to enquire. Where is it Recorded in Holy Scripture, as in John viii. 1 to 12, That Man acts rightly in setting aside a Direct Command of God; such as, In not punishing the Murderer, or, His own Child; if so be, *he that is without sin does not refuse to Cast the Stone*, or, To use the Rod?

Admitting that the Vatican Manuscript *alone* contains the Text of Holy Scripture, it yet demands Examination, As to what Text is to be regarded to be the Genuine Text, in those Portions of Holy Scripture of which the Vatican Manuscript is deficient. These are as follows; The Vatican Manuscript does not contain the Apocalypse, the Epistles to Timothy, Titus and Philemon, and the termination of the Epistle to the Hebrews, namely, from Hebrews ix. 14 to the end.

With reference to the selection of which Manuscript or Manuscripts are to be regarded to contain the Genuine Text of those Portions of Holy Scripture of which the Vatican Manuscript is deficient, there does not appear to me to be any difficulty, seeing that Scholars are

agreed, in assigning *One and the same Date* to two Manuscripts, the Codex Alexandrinus, and the Codex Ephroëmi or Codex Regius Parisiensis, and that such *Date* gives to them a Superiority in Age, of at least 100 years, over every other Extant Manuscript that contains those portions of Holy Scripture; a space of time, sufficient, under existing circumstances, to destroy the evidence of any Manuscript, respecting the authority of any *Peculiar Reading*.

In order to ascertain what is the *Just Estimate* of the Evidence of these Two Manuscripts, I will in the following Table compare some of their Readings, with those of the Vatican Manuscript; Readings, let it be Noted, of that Class, which does not admit of any just explanation of *Error* in relation to them, other, than that of *Intentional Misrepresentation*.

	Codex Vaticanus.	Codex Alexandrinus.	Codex Ephroëmi.
Mark xvi. 9 to end	Omitted.	} <i>Inserted.</i> . <i>Inserted.</i>	
Luke viii. 54, part .	Omitted.		
„ xxiii. 34 .	Omitted.		
John v. 3, part	Omitted.	} Omitted. . Omitted.	
„ viii. 1 to 12 .	Omitted.		
Acts viii. 37 .	Omitted.		

Mark iii. 15, part .	Omitted.	} <i>Inserted.</i> . Omitted.
„ 32 .	Omitted.	
John v. 4 . .	Omitted.	
Luke ix. 35 .	Omitted.	} Omitted. <i>Inserted.</i>
„ xxii. 43, 44 .	Omitted.	
Acts xxiv. 6, 7, 8	Omitted.	

The results obtained by this Table are, That of the Twelve Passages Omitted by the Vatican Manuscript, Three are Retained, and Three are Omitted by Each of the Two Manuscripts; and that in the Remaining Six Passages, the Two Manuscripts are in direct opposition to each other. If it then be, That some Variations in the Readings of these Two Manuscripts to the Readings of the Vatican Manuscript, are justly attributed *alone* to *Intentional Misrepresentations* of the Authors of them, it is not possible, to receive, *The Single Testimony of either one of them, in opposition to the other*, as just Evidence in support of any Reading; in all cases, in those places in which the Texts of both the Manuscripts are Extant, their United Testimony *alone* can be received, as *any* Evidence on this Subject; Evidence, which as it regards what can be obtained from *Now Known Manuscripts*, commands all regard, it being that, which it is not possible to super-

sede by any information *now* to be obtained from Manuscripts; yet is it Evidence, that does not justify the *Belief*, That anything is *Enjoined or Commanded by Almighty God*, that is not *Expressly stated to be so*, in those Parts of the Sacred Scriptures, of which the Authenticity of the Text is not dependent on these Two Manuscripts.

This Position demands especial Notice. Its certainty is established beyond all doubt by such Passages as are of the Class of the First Three Examples of the above Table. The united *Evidence* of the Two Manuscripts, is, to the Authenticity of all such Passages; and yet, all such are Demonstrated, as regards the *Just Evidence now* to be obtained from *Manuscripts*, to be Spurious; the justice of which Demonstration is corroborated by the Character of the information afforded in them. Where does Holy Scripture record, as in Mark xvi. 18, *That they that believe in Jesus*, are, as Enchanters, “*To take up serpents,*” (not as St. Paul, to be uninjured by a Viper’s bite, *Possibly*, miraculously brought out of the fire, for the Conversion of the Barbarians that saw it;) or, “*That if they drink any deadly thing, it shall not hurt them*”?

The just Conclusions, then, on this Subject appear

to be; That that Reading which has the sanction of both the Alexandrian and Ephrœmi Manuscripts, is to be regarded to be, *The Most Genuine Text*, that Man can *now* obtain, of those Portions of Holy Scripture of which the Vatican Manuscript is deficient. That that Reading which is found *alone* in either one of these Two Manuscripts, in those places in which the Texts of both of them are Extant, is *now* to be regarded to be unquestionably Spurious. (This Conclusion, as it respects the value of Manuscripts of *only* 100 years Inferiority of Age, does not uphold the Modern estimate, “*Of the great value of the Recent Manuscripts, in obtaining the Genuine Text of Holy Scripture,*” seeing, that their *Inferiority* in this respect is often Five times as great.) Lastly, That the Reading of the Text of that Manuscript, in those places in which the Entire Text is not Extant in the other of these Two Manuscripts, is to be regarded Equal to a Reading that has the sanction of both the Manuscripts.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

May 3rd, 1859.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

As the Differential Readings of the Vatican Manuscript are not generally known, they not yet having been so published as to be able to be consulted by Ordinary Readers, I judge it would be Interesting and Useful to exhibit from time to time, such of them as Distinctly affect the Sense. That this Limitation is requisite, in order to avoid tediousness to General Readers, will readily be admitted, when I state, that I have myself examined upwards of 650 Differential Readings in the Gospel of St. Matthew alone, many of which, though very *Important*, are not of Interest to General Readers. To this Gospel on the present occasion I shall confine my Examples, which I shall divide into Three Classes, as follows.

Class I. Those Passages opposed to the Vatican Manuscript, in which the Differential Reading cannot justly be attributed to other than *Intentional Misrepresentation*,

and in which the Sense *Demonstrates*, such opposing Passages to be Spurious. Class II. Those Passages of a like description, in which the Sense does not *Demonstrate* them to be Spurious. Class III. Those Passages opposed to the Vatican Manuscript, in which the Differential Reading cannot justly be attributed to other than *Accidental Mistake*.

In the following *Examples*, the words in Italics are Spurious according to the Vatican Manuscript. The words between Square Brackets, Thus [], and not in Italics, are not in any Text.

CLASS I.

v. 32. “But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her (*to commit adultery*) to have been debauched: and (*whosoever shall*) he that did marry her that (*is divorced*) he puts away, committeth adultery [in putting her away].”

xix 9. “And I say unto you, Whosoever shall put away his wife, except it be for fornication, (*and shall marry another, committeth adultery*) he causeth her to have been debauched: and (*whoso marrieth*) he that did marry her

which is put away doth commit adultery [in putting her away].”

It cannot with justice be regarded as other than an *Intentional Misrepresentation*, That these Two Verses, separated as they are from each other, could be so united in the assertion of a statement, a statement wholly different to the Injunction *Really Delivered*. I say, *Really Delivered*, seeing it is opposed to *Fact*, and all *Christian Truth*, to state, That the action of a Husband, must, whatever his Wife's conduct may be, necessarily cause her to commit Adultery, which is what the Authorized Text states, “Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.” Hence the Readings of these Passages that oppose the Vatican Manuscript are *Demonstrated* to be Spurious.

The *Spurious Reading*, treats of the punishment of the Unoffending Woman. The *True Reading*, treats of the punishment of the Offending Man. If the object of *Precepts* is to correct Evil, there can be no

doubt as to which of these Readings is the True one.

- vi. 13. “*For thine is the kingdom, and the power, and the glory, for ever. Amen.* Because if ye forgive men their trespasses, your heavenly Father will also forgive you.” The Reason here assigned in justification of the preceding declaration, having no reasonable connection with the subject, *Demonstrates* that the Doxology that precedes it is Spurious; seeing that if it is Omitted, the Reason assigned, when the Entire Passage is rightly Translated, is just. Thus, Verse 9, “After this manner pray ye: Our Father &c. to Verse 12. And forgive us our debts, for even we forgive our debtors, and thou wouldest not have brought us into temptation [by withholding from us thy favor,] therefore deliver us from the evil [we have incurred. I say, so pray], because if ye forgive men their trespasses, your heavenly Father will also forgive you.”

- xx. 16. “So the last shall be first, and the first last: *for many be called, but few chosen.*” The

Reason here assigned in justification of the preceding declaration, having no reasonable connection with the subject, *Demonstrates* that it is itself a Spurious Passage, seeing that all absurdity is removed by the Omission of it.

The just Conclusion here, demands *Especial Note*. It is this. That the establishment of the Existence of this Class of *Differential Reading* in any Manuscript, that is, of *Intentional Misrepresentation* of the True Text, destroys the Authority of all the Readings of such Manuscript; seeing, that it is not possible to show, that any *Differential Reading* advanced from it, is not another Example of *Intentional Misrepresentation*.

This Conclusion precludes doubt respecting the *Value*, as regards a Genuine Text, of the New Syriac Gospel of St. Matthew just brought to light by the labours of the Revd. Dr. Cureton; seeing, that all the Examples in "*Class I*" produced above, exist therein. I say, This precludes doubt, even in the minds of those who accede to the Argument, That because Scholars of A D 1859, think it probable, That St. Matthew's Gospel was not Originally written in Greek, a Manuscript of that Gospel, of early Date, not written in Greek, has a claim to great authority,

as regards Genuine Text, because the Scholars of about A D 300, altered the Manuscript, and made such alterations to accord with our existing Greek Manuscripts ; of course, not so doing, because they judged such alterations to accord with the Genuine Text ; or, even if they did so judge, is the Authority of this Syriac Manuscript affected, seeing their judgment is justly disregarded by Scholars of A D 1859, these having a *More Accurate Knowledge* of the Subject, although living at a period six times more distant from the event.

CLASS II.

v. 44. “ But I say unto you, Love your enemies, *bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*”

x. 3. “ And *Lebbœus, whose surname was Thaddœus.*”

xi. 15. “ He that hath ears *to hear*, let him hear.”
As this Reading again occurs xiii. 9 it cannot justly be regarded to be other than an *Intentional Misrepresentation*.

xvi. 2. “ He answered and said unto them, *When it is evening, ye say, It will be fair weather : for the sky is red. 3. And in the morning, It will be foul weather to-day : for the sky*

is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times. 4. A wicked and adulterous generation seeketh after a sign.

xvii. 21. *“Howbeit this kind goeth not out, but by prayer and fasting.”*

xviii. 11. *“For the Son of man is come to save that which was lost.”*

xxi. 28. *“A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. 29. He answered and said I (will not) Sir: but (afterwards he repented, and) he went not. 30. And he came to the second, and said likewise. And he answered and said, I (go, Sir) will not: but afterward having repented, (and) he went (not). 31. Whether of them twain did the will of his father? They say unto him, The (first) last.”*

xxiii. 14. *“But woe unto you, scribes and Pharisees, hypocrites? for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”*

xxvii. 35. "And they crucified him, and parted his garments, casting lots; *that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*" And sitting down they watched him there.

xxviii. 9. "And (*as they went to tell his disciples,*) behold Jesus met them."

CLASS III.

iii. 16. "And Jesus, when he was baptized, &c., saw (*the spirit of God*) a spirit from God descending like a dove."

v. 22. Is in the Vatican Manuscript an unrestricted Proposition. "Whosoever is angry with his brother shall be in danger of the judgment. *Without a cause,* is Spurious."

vi. 4. "He will reward thee *openly.*" This Example occurs again, Verse 6.

xviii. 15. "Moreover if thy brother shall trespass [in any manner], go, &c. The Restriction, *against thee,* is Spurious."

xix. 20. "The young man saith unto him, All these things have I kept *from my youth up* :

xxii. 13. "Bind him hand and foot, *and take him away,* and cast him into outer darkness."

- . 44. "The Lord said unto my Lord."
- xxiii. 38. "Behold, your house is left unto you *desolate*."
- xxiv. 36, "But of that day and hour knoweth no man,
no, not the angels of heaven, neither the
Son, but my Father only."
- xxv. 20. "I have gained *beside them* five talents more."
. 22. I have gained two other talents *beside them*."
- xxvi. 3. "Then assembled together the chief priests,
and the scribes, and the elders of the people."
. 27. "And he took (*the*) a cup."
. 28. "For this is my blood of the *New Testament*."
. 59. "Now the chief priests, *and elders*, and all
the council."
- xxviii. 2. "And came and rolled back the stone *from
the door*, and sat upon it."
. 17. "And when they saw him, they worshipped
him : but some doubted."

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

June 7th, 1859.

M E M O R A N D A.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ιησους Κυριος*

491,	Do.	<i>Ιησouv.</i>
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492,	Do.	<i>Πνευμα.</i>
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493, refers the reader to my Note Mat. 592.

494	Do.	Mat. 624.
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495	Do.	Mat. 504.
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496	Do.	Mat. 658.
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497	Do.	Mat. 699,1.
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497,1	Do.	Mat. 546,1.
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497,2	Do.	Mat. 809.
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497,3	Do.	Mat. 508.
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497,4	Do.	Mat. 670,2.
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497,5	Do.	Mat. 532,1.
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497,6	Do.	Mat. 533,2.
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497,7	Do.	Mat. 522.
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497,8	Do.	Mat. 552,1.
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498	Do.	Mat. 831.
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500 and above, refers the reader to the notes at the foot of the page.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ
Amen.

A LITERAL TRANSLATION

OF THE

EPISTLE GENERAL OF JAMES.

CHAPTER I.

1. James, a servant of ⁵⁰⁰*him that is God* and Lord
of Jesus Christ I am to the twelve tribes that are in
the dispersion to rejoice,
2. ⁵⁰¹esteem all ³³³joy *to have been your portion*, my
⁵⁰²brethren. When ⁵⁰³ye should have met with various
trials of your faith,

500. *A servant &c.* Literally, *A servant of God I am to the twelve tribes*; whereas the Sense intended to be conveyed is, *A servant to the twelve tribes I am for the cause of God*; hence the *Disarrangement*. See Rule 321.

501. *Esteem all joy.* Literally, *All things without any exception*; whereas the Sense intended to be conveyed is, *Esteem as a whole all joy*; hence the *Disarrangement*. See Rule 321.

502. *Stop. When.* Literally, *After the time that ye have met with divers trials*; whereas the Sense intended to be conveyed is, *With respect to your meeting with various trials*; hence the *Major Stop* here. See Rule 322.

503. *Ye have met with various trials.* Literally, *A temptation yielded to is a trial*; whereas the Sense intended to be conveyed is, *Temptations not yielded to for if yielded to, they in relation thereto were not brethren*; hence the *Disarrangement*. See Rule 321.

3. knowing, that your test of the faith worketh
⁵⁰⁴
 patience.

4. And the patience of *this kind*, esteem as to kind
^{504,1}
 a perfect work, in order that perfect and entire in
^{504,2}
things required ye should be, in nothing, being defi-

 cient.

5. And if any of you be deficient in wisdom, ask
 of God that gives to all liberally, and upbraids not,
 and it shall be given to him.

6. But ask in faith, nothing doubting. For he
 that doubts, he hath been like to a wave of the sea
 being driven with the wind and tossed.

7. So think not, that man, that he shall receive
 any thing, from the Lord,

8. a doubting man, unsettled *is* in all his ways.
³³³

9. So rejoice, a brother that is wanting, with res-
 pect to his exaltation.

504. *Knowing that your test of the faith.* Literally, *Necessarily effecteth that end*; whereas the Sense intended to be conveyed is, *The result is so, when rightly used*; hence the *Disarrangement*. See Rule 322,1.

504,1. *Esteem a perfect work.* Literally, *That you do it in a perfect manner*; whereas the Sense intended to be conveyed is, *That the description of the work itself is of a perfect character*; hence the *Disarrangement*. See Rule 321.

504,2. *In order that perfect and entire ye should be.* Literally, *In the possession alone of that one quality*; whereas the Sense intended to be conveyed is, *That your perfection should not be*

10. And the *brother* having abundance, with respect to his levelling, for as a flower of grass, it shall pass away.

11. For the sun risen with the fervent heat *it has*,
 even it withered the grass, and its flower fell off,
⁵⁰⁵.....^{497,1}.....
 and the beauty of the appearance it destroyed. So
 also the *brother* having abundance, with respect to
 his acts of passing, shall fade away,

12. blessed a man *is*, who sustains trial, because
he a proof having made, *of his constancy*, he shall
 receive the crown of the life, which he professed *to*
⁵⁰⁶.....
obtain with them that love him,

13. no one being tried *so as to effect eternal life*,
⁵⁰⁷.....
 say, that apart from God's *appointments*, I am tried
^{322,2}.....
in relation thereto. For the God not tried is by evils
²¹⁰.....
to change his appointments. Nor tries he any one *in*

such a manner.

defective through the want of it; hence the *Disarrangement*. See Rule 321.

505. *Its flower fell off*. Literally, *Necessarily does so*; whereas the Sense intended to be conveyed is, *Commonly does so*; hence the *Disarrangement*. See Rule 322,1.

506. *Which he professed to obtain*, or, *Which he promised himself*.

507. *Apart from*. I cannot defend the Sense given to *apo* in the Received Translation.

14. But each is tried, by the his own lust, being
 drawn away and enticed.^{497,5}

15. Then the lust having conceived, it brings forth
 sin. And the sin having been perfected, it begets
 death.

16. Err not, my beloved brethren,

17. ³³³every good gift, and ³³³every perfect gift from
 above exists, coming down from the father of the
 lights *it is*, in whom, no change exists but a ⁵⁰⁸turning
 of shadow,

18. *it* having been determined *by him*, he begat us
here for his children by a promise of truth with res-
 pect to that we should be a first fruit of his creatures,
³⁸⁰.....⁵¹⁰
²¹⁰.....

19. appoint ye my beloved brethren. And be,
 every man, swift, with respect to that ³⁸⁰*he* should have
 heard *the promise*, slow, with respect to that *he*
 should have commanded, slow, with respect to wrath.
³⁸⁰.....
⁵¹³.....

20. For wrath of man worketh not a justification
 from God,

508. *But a turning of shadow.* Literally, *In any respect*; whereas
 the Sense intended to be conveyed is, *In that to which the Context
 has relation*; hence the *Disarrangement*. See Rule 321.

510. *His creatures.* Literally, *Every description of existence*;
 whereas the Sense intended to be conveyed is, *All earthly exist-
 ences*; hence the *Disarrangement*. See Rule 321.

21. wherefore having laid aside all filthiness and superfluity of naughtiness, with meekness, receive the engrafted word that is able to have saved your souls.

22. And become, doers of word, and not hearers only, deceiving your own selves,

23. for if any one a hearer of word is, and not a doer, this *man* is like to a man beholding his natural face, in a glass.

24. For he beheld himself, and hath gone away, and straightway he forgot, of what sort he was.

25. But he that looked into a perfect law the *i e* that is in respect of the liberty to accept or reject it, and continued, not a hearer after forgetfulness having become, but a doer of work, this *man* blessed, in his doing, shall be,

26. if any one religious seems to be. *Though* not

 restraining his own tongue, but deceiving his own

 heart, vain the religion of this man is,

513. *Worketh not a justification from God.* Literally, *Cannot obtain it*; whereas the Sense intended to be conveyed is, *Cannot itself procure it*; hence the *Disarrangement*. See Rule 321.

514. *Religious seems.* Literally, *Such appears to be*; whereas the Sense intended to be conveyed is, *Professes to be such*; hence the *Disarrangement*. See Rule 321.

516. *Vain the religion of this man is.* Literally, *Absolutely useless to him*; whereas the Sense intended to be conveyed is, *It is*

27. pure and undefiled religion, before the God and father, it is to visit fatherless and widows, in their affliction, it is unspotted himself to keep from the world,

CHAPTER II.

1. my brethren. Not with respect of persons, hold the belief of our Lord Jesus Christ concerning the glory *that is to come*.

2. For if there should have entered into your assembly, a man with a gold ring, in goodly apparel. And there should have entered in also, a poor man,
³³³
 in vile apparel.

3. And ye should have respect for him that wears the apparel that is gay, and so should have said, thou,
⁵¹⁹
 sit down here well, and should have said to the poor

 man, thou, stand, or sit down there under my foot-
 stool,

4. ye were determined by *their own estimate* of themselves, and became, judges by evil considerations,

useless so long as he continues to act as is specified; hence the Disarrangement. See Rule 321.

519. *Ye should have said. Literally, Actually so spake; whereas the Sense intended to be conveyed is, In effect so delivered his intentions; hence the Disarrangement. See Rule 321.*

5. hearken, my beloved brethren, ²¹⁰choose not the
 God the poor in the world rich, in faith, and heirs of
 the kingdom, which he promised to them that love
 him.

6. Yet ye dishonor the poor, ²¹⁰do not the rich
 tyrannize over you, and draw you, before judgment
 seats,

7. ²¹⁰do not they blaspheme the worthy name that
 was called on you,

8. if indeed truly ye fulfil ⁵²⁰a law, royal, through
 the scriptures *commanding it*, thou shalt love thy
 neighbour ⁵²¹as thyself. Well ye do.

9. But if ye accept persons on account of external
 advantages, ⁵²²ye commit sin, being convicted by the
 law, as transgressors.

10. For whosoever ⁵²³should have kept ³³³all the law.

520. *Ye fulfil a law.* The Received Translation expresses the Literal Sense, had the *Arrangement* been *Regular*, and the Article expressed; but such is not the case. If the Sense intended to be conveyed is as expressed in the Paraphrase, the *Arrangement* should be *Irregular*. See Rule 321, and so it is.

521. *Stop. Well.* Literally, *Ye are perfect*; whereas the Sense intended to be conveyed is, *To that extent ye act rightly*; hence the *Major Stop* here. See Rule 322.

522. *Ye commit sin.* Literally, *In under any circumstances regarding external advantages*; whereas the Sense intended to be conveyed is, *Ye do so in making external advantages the sole ground of acceptance*; hence the *Disarrangement*. See Rule 321.

523. *Keep all the law.* Literally, *He that does so, cannot pos-*

Save that he should have offended in one *thing*, liable
⁵²⁴
 to reproach from all *men* he hath become.

11. For he that said. Thou shouldst not have
 committed an adultery, said also. Thou shouldst
 not have killed. So if thou do not commit adultery.
⁵²⁵ Yet do kill, a transgressor of law thou hast become. ^{497,1}

12. So speak, and so act *toward others*, as on
 account of *being under* a law of liberty, *there is a*
 delaying to be judged.

13. For merciless judgment to him that shewed
 not mercy *exists*, he treats arrogantly mercy by *his*
 judgment,

14. what profit my brethren *is it*, if ⁵²⁷any one
 should declare faith to have. And works he should

 not have. The faith *he has* is not able to have
 saved him,

sibly offend in one point; hence the *Disarrangement*. See Rule 321.

524. *Liable to reproach from all*. Literally, *On account of all points*; whereas the Sense intended to be conveyed is, *From all men*; hence the *Disarrangement*. See Rule 321.

525. *A transgressor of law thou hast become*. Literally, *One that does transgress*; whereas the Sense intended to be conveyed is, *One that has transgressed*; hence the *Disarrangement*. See Rule 321.

527. *Declare faith to have*. Literally in this connexion, *If any one should but declare that he has it*; whereas the Sense intended to be conveyed is, *Admitting that a person can have faith*; hence the *Disarrangement*. See Rule 321.

15. if a brother or a sister naked should be, or

 being wanting of the daily food.

16. And any one should have said to them, with
 respect to you, depart in peace, be warmed and filled.
 And should not have given to them the necessities
 of the body, what profit.^{497,1}

17. So also the faith *specified above*, unless it
 should have works, dead it is by itself,

18. but some one will say, thou hast faith, and
⁵³³
 I have works, shew me thy faith, without the works
^{533,1}
I have, and I will shew thee, by my works, the faith

thou hast,

19. thou believest, that one God there is. Well
 thou doest, though the devils believe *the same* and
⁵³⁴
 tremble.

530. *If a brother or sister naked &c.* Literally, *Devoid of all clothing*; whereas the Sense intended to be conveyed is, *Standing in need of clothing*; hence the *Disarrangement*. See Rule 322,1.

533. *Thou hast faith.* Literally, *To some extent*; whereas the Sense intended to be conveyed is, *To the extent required for effecting the object referred to*; hence the *Disarrangement*. See Rule 321.

533,1. *I will show thee &c.* Literally, *Thee in particular*; whereas the Sense intended to be conveyed is *General, All men through thee*; hence the *Disarrangement*. See Rule 321.

534. *The devils believe.* Literally, *Have belief of some kind or other*; whereas the Sense is here restricted to the particular fact specified in the Context; hence the *Disarrangement*. See Rule 322,1.

20. But thou wishest to have known, O vain man,
why the faith *thou hast*, without the works *I have*,
unprofitable is,

21. Abraham our Father, not by works, was justified,
having offered up Isaac his son, upon the altar,

22. thou seest, that the faith *he had* worked⁵³⁵
together with his works, as *that* by the works, the
faith *he had* was made perfect,⁵³⁶

23. and *that* the scripture that said was fulfilled.
So Abraham believed the God, and it was reckoned
to him, unto justification, even *that* a friend of God
he was called,

24. perceive *by this*, that by works, a man is justified,
and not by faith only.

25. Verily in like manner also Rahab the harlot,
not by works, was justified, *she through faith* having
received hospitably the messengers, and then dismissed⁵³⁸ *them* for another journey.³³³ ^{497,5}

535. *The faith worked together.* Literally, *Actively did so*; whereas the Sense intended to be conveyed *Is Passive, It was regarded as well as his works*; hence the *Disarrangement*. See Rule 322,1.

536. *The faith was made perfect.* Literally, *Actively was*

26. As the body that is without a spirit dead is.^{497,1}
 So also the faith that is without works dead is.

CHAPTER III.

1. Not many instructors, make, my brethren,
 having experienced, that ³³³more *i e increased* judgment we shall receive *by so doing*.

2. For many times we all miscarry,⁵³⁹ if any one, in
 word, miscarries not, this a ³³³perfect man *is*, able he is
 to have restrained also all the body,

3. behold the bits of the horses, in the mouths,
 we place, with respect to that they should obey us,³⁸⁰
 and so all their body we turn about.³³³ ^{497,3}

4. Behold also the ships that are so great being,
 and of fierce winds, being driven, it is turned about
 with ³³³smallest helm.⁵⁴² Whither the will of him that
 guides should determine.⁵⁴³ ^{497,1}

changed; whereas the Sense intended to be conveyed is *Passive*, *It became effective*; hence the *Disarrangement*. See Rule 322,1.

538. *Dismissed for another journey*. Literally, *The object of their dismissal was for them to take another journey*; whereas the Sense intended to be conveyed is, *Dismissed them free to engage in other work*; hence the *Disarrangement*. See Rule 321.

539. *We all miscarry*. Literally, *All I now address*; whereas the Sense intended to be conveyed is *General*, *All that are Christians*; hence the *Disarrangement*. See Rule 321.

540. *Behold the bits of the horses*. Literally, *The bits that belong to the horses*; whereas the Sense intended to be conveyed is, *The bits which in respect of horses we employ*; hence the *Disarrangement*. See Rule 321.

5. In like manner so the tongue a little member³³³ ^{322,2}
^{497,3} is, and it greatly boasteth. Behold how large a fire³³³
⁵⁴⁴ ³³³ it is, it kindles how great materials,

6. even the tongue a fire is, the regulation of the²¹⁰
 iniquity *effected* is the tongue constituted to our³³³
 members, *it is* that that defiles all the body, even
 setting on fire the course of the nature *i e the natural*
course, and being set on fire through the hell *to which*
it attains.

7. For every kind of beasts and also of birds,³³³ ⁵⁴⁶

 serpents and also of things in the sea, is tamed and

 hath been tamed in the nature that is belonging to
 mankind.

8. But no one is able by men the tongue to have⁵⁴⁷

542. *Stop*. Literally, *Under all circumstances, even when the ship is unmanageable*; whereas the Sense intended to be conveyed is, *Under ordinary circumstances*; hence the *Major Stop* here. See Rule 322.

543. *The will of him that guides should determine*. Literally, *This has reference to the steersman's particular desire*; whereas the Sense has reference to that, which *The Steersman aims to effect, in some cases, against his own particular desire*; hence the *Disarrangement*. See Rule 322,1.

544. *It kindles how great materials*. Literally, *It necessarily does so*; whereas the Sense intended to be conveyed is, *It oftentimes does so*; hence the *Disarrangement*. See Rule 321.

546. *For every kind of beasts &c. is tamed*. Literally, *A declaration of personal knowledge of the fact*; whereas the Sense intended to be conveyed is, *A declaration of not knowing any kind that is not tamed*; hence the *Disarrangement*. See Rule 322,1.

tamed, *it is* an ³³³ungovernable evil, full of deadly
poison,

9. with it, we bless the Lord and father, and with
it, we curse the men ⁵⁴⁸that have been made after an
image of God,

10. out of the same mouth, blessing and cursing
proceeds, it becometh not, my brethren, these things
so to have been. ^{497,5}

11. What, the fountain, out of the same hole, the
sweet and the bitter send forth.

12. A fig-tree is not able, my brethren, olive ber-
ries to have borne, or a vine, figs, neither impreg-
nated with salt, sweet to have brought forth water *at*
the same hole,

13. who wise and intelligent, among you, *is*, shew,
by the good course of life *he has pursued*, his works,
with meekness after wisdom.

14. But if ye have ⁵⁵⁰bitter envy and strife, in your
heart. Boast not, nor lie in respect of the truth,

547. *The tongue of men to have tamed.* Literally, *No man is able to tame his own tongue*; whereas the Sense intended to be conveyed is, *No man is able to tame the speech of mankind*; hence the *Disarrangement*. See Rule 321.

548. *That have been made after an image of God.* Literally implies, *That Almighty God passed through the state that each man passes through*; whereas the Sense intended to be conveyed is, *We*

15. this is not the wisdom from above descending,

 but *is* earthly, sensual, devilish.

16. For where envy and strife ⁵⁵² *is*. There confusion and every evil work ³³³ *is*.

17. But the from above wisdom, first indeed pure
^{497,5} it is, then peaceable, gentle, easy to be entreated,
 full of mercy and good fruits, without partiality,
 without hypocrisy.

18. So *the* fruit of justification, in peace, is sown
⁴⁹⁷ by them that make peace,

CHAPTER IV.

1. from whence wars, and whence fightings,
 among you, *is it* not hence, from your lusts that
 war in your members,

2. ye lust, and have not, ye kill and desire, and
 are not able to have attained, ye fight and war, ye
 have not, on account of the *thing* not *being* you to
⁵⁵⁴ have asked,

curse the men that have an image resembling God's; hence the Disarrangement. See Rule 321.

550. *If ye have &c.* Literally, *If these things are there;* whereas the Sense intended to be conveyed is, *If ye act from such motives;* hence the *Disarrangement.* See Rule 321.

552. *Stop.* Literally, *In that place, confusion &c. is;* whereas the Sense intended to be conveyed is, *During the existence of these passions, such results attend them;* hence the *Major Stop* here. See Rule 322.

3. ye ask and receive not, because amiss ye ask,
in order that upon your lust, ye shall spend extra-
vagantly,

4. ye adultresses have not known, that the friend-
ship of the world, enmity with the God is. There-
fore he who if a friend should have determined to be
of the world, an enemy of the God he is consti-
tuted,

5. or ye think, that vainly the scripture says, for
the sake of malice, it earnestly desires to cultivate,
the spirit which shall dwell in us acceptably to
God.

6. And gives more grace for its attainment, where-
fore it says, the God resisteth the proud. But
giveth grace unto the humble.

554. *You to have prayed.* Literally, *In any manner*; whereas the Sense intended to be conveyed is, *Sought from God the things that ye desire*; hence the *Disarrangement*. See Rule 321.

555. *Enmity with the God is.* Literally, *It is so without any limitation*; whereas the Sense intended to be conveyed is, *As a principle it is so*; hence the *Disarrangement*. See Rule 322,1.

556. *Whosoever a friend should have determined to be.* Literally, *No one can determine this, they can but determine to strive to be so*; hence the *Disarrangement*. See Rule 321.

557. *The scripture says.* Probably, *The scripture teaches but does not actually state what is here specified*; hence the *Disarrangement*. See Rule 321.

558. *And gives more grace.* Literally, *Adds physical power*; whereas the Sense intended to be conveyed is, *Assures greater acceptance*; hence the *Disarrangement*. See Rule 321.

7. Therefore be subject to the God. And resist the devil, and he will flee from you,

8. draw nigh to the God, and he will draw nigh to you, make clean hands, sinners, and purify hearts, double minded,

9. be afflicted, and mourn, and weep, your laughter, into mourning, be turned, and the joy, into heaviness,

10. be humble in the sight of the Lord, and he shall lift up you.

11. Speak not against one another, brethren, he that speaks against a brother, or judges his brother's *conscientious action*, he speaks against law, and judges law. And if thou ⁵⁶³judgest law, ^{322,2}not a doer of law but a judge thou art,
^{322,2}

12. one a lawgiver and judge is, that is able to have saved and to have destroyed. Then thou, who art thou, that judgest the neighbour,

560. *Resisteth the proud.* Literally, *Persons that are or have been proud*; whereas the Sense intended to be conveyed is, *The act that originates from pride*; hence the *Disarrangement*. See Rule 321.

563. *If thou judgest law.* Literally, *In any way, even that it is holy*; whereas the Sense intended to be conveyed is, *If thou considerest that thou hast authority to judge*; hence the *Disarrangement*. See Rule 321.

13. go to now, ye that say.⁵⁶⁴ To day or to-morrow
 we will go into ³³³this the city, and continue there a
 year, and buy and sell and get gain,

14. whosoever *so says*, ye know not of the to-
 morrow, of what sort your life *is*. For a vapour ye
 are in respect of a little appearing,^{497,5} afterwards also *in*
 vanishing away,

15. wherefore in respect of that you should say, if³⁸¹
 the Lord ⁵⁶⁷should will, and we shall live, then we will
 do this or that.

16. But now ye rejoice in your boastings, all such
³³³rejoicing evil is.

17. Surely goodness having acknowledged to do,⁵⁶⁸
 and not doing, sin to him it is,

CHAPTER V.

1. go to now, the rich, weep, howling on account
 of your miseries that are about to come,

2. your riches⁴⁹⁸ have been corrupted, and your gar-
⁴⁹⁸ments moth eaten have become,

564. *Stop.* Literally, *Who state expressly what is specified* ;
 whereas the Sense intended to be conveyed is, *Who speak to that*
effect ; hence the *Major Stop* here. See Rule 322.

567. *The Lord should will.* Literally, *Perceptibly determine* ;
 whereas the Sense intended to be conveyed is, *Should permit me so*
to act ; hence the *Disarrangement*. See Rule 321.

568. *For goodness having acknowledged to do.* Literally, *What is*

3. your gold and your silver ⁴⁹⁸ have been cankered,

 so their rust, for a witness against you, shall be, and
 shall eat your flesh as a fire, ye heaped treasure
 together for ^{497,3} later days.

4. Behold the hire of the laborers that reaped
 down your fields, that has been kept back by fraud
 by you, cries aloud, and the cries of them that reaped,
 into the ears of God of Saboath, have entered,

5. ye lived in pleasure on the earth, yea lived
 extravagantly, ye educated your heart, for a day of
 slaughter,

6. ye condemned, ye killed the just, he sets not
 himself in opposition to you.

7. Therefore have patience, brethren, unto the
 coming of the Lord. ^{497,3} Behold the husbandman ⁵⁷⁰ waiteth

 for the precious fruit of the earth, having patience
 for it. ⁵⁷¹ Until it should have received early and
 latter rain,

really good ; whereas the Sense intended to be conveyed is, *What we esteem to be good* ; hence the *Disarrangement*. See Rule 321.

570. *The husbandman waiteth*. Literally, *He actually does so* ; whereas the Sense intended to be conveyed is, *He cannot immediately obtain it* ; hence the *Disarrangement*. See Rule 322,1.

571. *Stop*. Literally, *Until it comes* ; whereas the Sense intended to be conveyed is, *Until its effects have been realized* ; hence the *Major Stop* here. See Rule 184.

8. have patience, also ye, stablish your hearts,
^{571,1}
 that the coming of the Lord hath drawn near.

9. Groan not, brethren, by other *men's suggestions*,
^{497,3}
 lest ye should have been condemned. Behold the
 judge, before the doors, hath stood,

10. an example, take, my brethren, of the en-
 durance of evil and of the long suffering, the pro-
^{497,3}
 phets, which spoke in the name of God.

11. Behold we count happy those of them that
 sustained the patience after Job, ye heard, and the
 principal design of God *in their case* ye saw, that
^{322,2}
 abounding in mercy God is, and compassionate *therein*.

12. And above all things, my brethren. Swear
³³³
 not by either the heaven, or the earth, or any other

 oath *that ye will do anything*. But exist your yea

of promise, yea as to right performance, and the nay
of you, nay, lest into condemnation for promising
what ye should not perform, ye should have fallen,

13. ²¹⁰ does any suffer affliction among you, pray,

 is any merry, sing psalms,

571,1. *That the coming of the Lord hath drawn near.* Literally,
That to those he addressed, his actual coming was near; whereas
 the Sense intended to be conveyed is, *That the effect, in respect of*

14. ²¹⁰ does any one want authority *to teach* among
 you, call for the presbyters of the church, and pray
 over him, having anointed with oil, on account of
 the fame,

15. and the ⁵⁷² prayer after *i e made in obedience to*
 the faith will save him that labours *from wanting*
authority, and ⁵⁷³ the Lord will raise up him *to authority*
by so doing, and if he should be, ⁵⁷⁴ having caused sin
by his want of authority, it shall be forgiven him.

16. Therefore confess to one another the sins of
this character, and pray for one another, to the end
 that ye should have been made whole *in respect of*
^{574,1} *authority*. Much a prayer for *what* is just avails,
 being energetic,

those he addressed is the same, as his coming being near; hence the Disarrangement. See Rule 322,1.

572. *And the prayer after the faith shall save.* Literally, *It will necessarily do so*; whereas the Sense intended to be conveyed is, *It should effect that end*; hence the *Disarrangement*. See Rule 322,1.

573. *Even the Lord will raise up him.* Literally, *Personally do what is stated*; whereas the Sense intended to be conveyed is, *Will as to effect do so, by sanctioning such a ceremony*; hence the *Disarrangement*. See Rule 321.

574. *And if he should be, having caused sin.* Literally, *Intentionally effected it*; whereas the Sense intended to be conveyed is, *Been an accidental means of its production*; hence the *Disarrangement*. See Rule 321.

574,1. *Stop.* The Sense here is not, *It is a means of securing much*, which is the Literal Sense; but, *It is a great assistance in securing*; hence the *Major Stop*. See Rule 184.

17. Elias a man subject to like passions was to us,
 ..⁵⁷⁵.....^{322,2}.....³⁸¹.....
 and he prayed a prayer in respect of that it might

 not have rained, and it rained not on the earth three

 years and six months,

18. and again he prayed, and the heaven ⁵⁷⁶ gave rain,

 and the earth ⁵⁷⁶ brought forth its fruit,

19. my brethren, if any one, among you, should
 have been led out of the way from the truth, and any
 one should have converted him,

20. know, that he that converted a sinner, from an
 error of a way of him, he shall save a soul from death
 by it *such way*, and a multitude of sins *that a sinner*
would have thus committed he shall bury.

575. *He prayed a prayer.* Literally, *He made a single utterance of his desire*; whereas, probably, the Sense intended to be conveyed is, *He oft supplicated for a single object of desire*; hence the *Disarrangement*. See Rule 321.

576. *And the heaven gave rain.* Literally, *Heaven does not give rain*; the Sense intended to be conveyed is, *Rain descended by command from heaven*; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION

OF THE

FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ to ³³³ elect
strangers of dispersion of Pontus, Galatia, Cappa-
docia, Asia, and Bithynia,

2. for *their* ^{576,1} *having* a foreknowledge of God *the*
Father, with respect to sanctification of spirit, in
obedience and sprinkling of *the* blood of Jesus Christ,
²¹⁰
may grace to you and peace have been multiplied,
.....

3. blessed *be*, the God and Father of our Lord
Jesus Christ, that is according to his abundant mercy
having begotten again us, in *vouchsafing* us a living

576,1. Observe, There is no Article before *God*, it cannot therefore
be, *Foreknowledge possessed by God*.

577. See Rom. i. 4.

hope by means of *that which the* ⁵⁷⁷ resurrection of Jesus Christ, from *the* dead *establishes*,

4. of an inheritance incorruptible, and undefiled, and unfading, having been reserved in *the* heavens, for you,

5. that are by power ⁵⁷⁸ of *a revelation* from God being kept *in hope* through faith, of a salvation ready, to have been revealed in *the* last time,

6. through which *keeping*, ye greatly rejoice, a little now, if being necessary, *ye* having been caused to grieve through ³³³ many temptations *that attack you*,
.....

7. in order that your trial of the faith, much more precious than of gold that is destroyed. Even by means of fire being tried, it should have been found unto praise and glory and honor, at appearing ⁵⁷⁹ of Jesus Christ,

8. whom not having seen, ye love, in whom now. Not seeing. Yet believing, ye rejoice with joy unspeakable, and having been endowed with glory,

578. *By power of a revelation from God.* The Sense of the Authorized Translation demands the Expression of the Article before *Power* and *God*.

579. *At appearing.* Not then exclusively, or the Article would have been expressed before *Appearing*; *Perhaps before the time specified, also afterwards*; hence the Omission of the Article, See Rule 101.

9. *ye* receiving the end of the faith, *viz*, a salvation of souls,

10. concerning which salvation, prophets enquired and searched diligently, that prophesied concerning the *salvation* that exists to you by grace,

11. searching as to what things or time of what kind, the spirit by them was declaring, testifying before hand the sufferings of men on account of Christ's *not having come*, and the glories realized in *this world* after these sufferings are taken away,

12. by whom it was revealed that not to themselves. But to us, they were ministering these things, which things now were published to you,

580. *That prophesied concerning the salvation that exists to you by grace.* Literally, *Concerning something that was realized by them*; whereas the Sense intended to be conveyed is, *Concerning something that might be realized by them*; hence the *Disarrangement*. See Rule 321.

581. *The spirit by them.* Literally, *To or among them*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

582. *The sufferings on account of Christ.* Literally, *That he actively caused*; whereas the Sense intended to be conveyed is *Passive*, *That his coming might have prevented*; hence the *Disarrangement*. See Rule 321.

583. *And the glories after these sufferings.* Literally, *This would have reference to heavenly blessings*; whereas the Sense intended to be conveyed, *Has reference to temporal blessedness*; hence the *Disarrangement*. See Rule 321. Observe also, it is *Glories* not *Glory*.

584. *Were published.* Literally, *In exact detail*; whereas the

by means of them that preached the glad tiding for
 you in a spirits holy ⁴⁹² *i e in a spirits freedom from guilt*
 having been sent down from heaven, unto *obtaining*
 which, angels desire to have stooped forward to
ascertain a means,

13. wherefore having girded up the loins of your
 mind, being sober constantly, hope *for salvation*
 through grace that is brought to you, by revelation
 of *i e what is revealed by Jesus Christ,*

14. as children of obedience. Not having been
 conformed to be so by the former ⁵⁸⁵ lusts in your igno-
 ..
rance of meriting salvation,

15. but as he that called you holy ³³³ *is,* even so they
i e children of obedience holy, in all manner of con-
 ..
versation, be,

16. because it hath been written, for holy be, for
 I holy *am,*

17. and if a father ye call upon that without res-
 pect of persons *covenants judgeth salvation* according

Sense intended to be conveyed is, *As to the general outline ; hence the Peculiar Government. See Rule 382.*

585. *The former lusts in your ignorance.* Literally, *The former motives which in your ignorance ye regarded to be lusts ; whereas the Sense intended to be conveyed is, The former motives esteemed in your ignorance, which in reality are lusts ; hence the Disarrangement. See Rule 321.*

to the ⁵⁸⁷*actual* work of each, in fear, the time of ⁵⁸⁸your

 sojourning, be passed,

18. having known that not with corruptible things,
 silver and gold, ye were redeemed from your vain
 manner of life handed down from forefathers *for*
attaining an assurance of salvation,

19. but with ³³³precious blood as of a lamb without

 blemish and without spot,

20. *I say, ye know,* by Christ's having been before
 ordained *to suffer* even before foundation of world.
 Though having been made manifest in last of the
 times,

21. on account of you that are by means of him
 believers, in God that raised him, from *the* dead, and
 gave glory ⁵⁸⁹to him, for your faith and hope to be

 in God,

587. *According to the work of each.* Literally, *According to what each man effects with the talents of Nature and Promise vouchsafed to him*; whereas the Sense intended to be conveyed, is *Limited to Nature alone, Promise in no sense being literally a Work of man*; hence the *Disarrangement*. See Rule 321.

588. *The time of your sojourning.* Literally, *The whole of man's natural life*; whereas the Sense intended to be conveyed has reference, *To what remains of it*; hence the *Disarrangement*. See Rule 321.

589. *Gave glory to him.* Literally, *Did what is stated*; whereas the Sense intended to be conveyed is, *Revealed to man his having glory*; hence the *Disarrangement*. See Rule 321.

22. ⁵⁹¹*he* having purified your souls, in the obedience

 after *i e required* by the truth, in unfeigned brotherly
 love, from heart, one for the other, love continuedly,

23. *ye* having been born again not of corruptible
 seed, but incorruptible, through promise from a
³³³living God also an abiding,

24. because all flesh as grass ³³³*is as to continuance*,

 and all glory of it as a flower of grass, the grass *as to*

continuance was withered, and the flower ⁵⁹²*of it* faded

 away.

25. But the word ⁵⁹³from God endures unto the ever.

 And this ^{322,2}*endurance* the word is, that that was

 preached a glad tiding to you.

CHAPTER II.

1. Therefore having laid aside all ³³³*malice*, and

³³³all guile, and hypocrisy, and envies, and all evil

 speakings,

591. *Having purified your souls.* Literally, *Made them pure* ;
 whereas the Sense intended to be conveyed is, *Accepted them as*
such ; hence the *Disarrangement*. See Rule 321.

592. *The flower faded away.* Literally, *Necessarily so* ; whereas
 the Sense intended to be conveyed is, *It does so in ordinary cases*,
In some cases it never has a flower ; hence the *Disarrangement*. See
 Rule 322,1.

593. *The word of God endures unto the ever.* Literally, *In all*
cases, even when he limits its duration ; whereas the Sense intended
 to be conveyed is, *It endures the time of God's appointment* ; hence
 the *Disarrangement*. See Rule 322,1.

2. as new-born babes, the reasonable sincere milk of brotherly love, desire, in order that by it, ye should have grown unto salvation,

3. if ye tasted, that gracious the Lord is,

4. in whom, coming to a living stone, of men indeed, having been disallowed. But of God, chosen precious,

5. so they *i e men* as living stones, a spiritual house⁴⁹⁸ are, be ye built up into an holy priesthood, to have³³³ offered up spiritual sacrifices acceptable to God, through Jesus Christ,

6. because he surrounds *all things with acceptance* by scripture.^{497,3} Behold I lay in Sion a chosen precious foundation stone, and he that believeth on him, should not have been made ashamed.

7. Therefore the preciousness⁵⁹⁵ is to you that believe. Though they do not believe, a stone, which^{595,1} they that build disallowed, this was made into a chief of a corner, also a stone of stumbling, and a rock of offence to them,

595. *The preciousness is to you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *All that believe*; hence the *Disarrangement*. See Rule 321.

595,1. *Which they that build disallowed.* Literally, *They that do really build*; whereas the Sense intended to be conveyed is, *Those who by there office ought to build, that is, teach*; hence the *Disarrangement*. See Rule 321.

8. which stumble at the promise, not believing in what, even they were constituted.

9. But ye a chosen generation ³³³*are*, a royal priest-
³³³hood, an ³³³holy nation, a people, by acquirement, to
 the end that ye should have published ⁵⁹⁶abroad the
 praises of him ⁵⁹⁷that called out of darkness you into
 his marvellous light,

10. which once not a people *were*. But now a people *accepted* of God are, which not having been pitied *were*. But now having become pitied *are*,

11. dearly beloved I exhort as strangers and pilgrims to abstain from the fleshly lusts, which wars, as to the soul, your manner of life to the Gentiles excellent *to exist*,

12. in order that in what, they speak against you as evil doers, by the good works, beholding *your excellence*, they should have glorified the God, in a day of inspection,

596. *That ye should publish abroad.* Literally, *Actively do so*; whereas the Sense intended to be conveyed is *Passive*, *Your conversation should proclaim it*; hence the *Disarrangement*. See Rule 321.

597. *Called out of darkness you.* Literally, *In such manner as to preclude your return to it*; whereas the Sense intended to be conveyed is, *Who called you when you were in a state of darkness*; hence the *Disarrangement*. See Rule 321.

13. be subject to ³³³every human ordinance for
 justice, on account of the Lord, whether by a king as
 being above,

14. or by governors as by means of him *a king*,
 being sent for punishment of evil doers. And praise
 of well doers,

15. for thus the will of the God it is doing well to
 put to silence ^{322,2}the ignorance of the foolish men ⁶⁰¹that
 deny your acceptance,

16. as free ⁶⁰²from past evil, yet not as a cloak having
 the freedom of *doing* the evil from which you are
 freed, but as a proof of your being ^{602,1}servants accepted
 of God,

17. ⁶⁰³honor all men, love the brotherhood, fear the
 God, honor the king,

601. *To put to silence the ignorance of the foolish men.* Literally, *Actively to do so*; whereas the Sense intended to be conveyed is *Passive, To demonstrate that their opinion is without foundation*; hence the *Disarrangement*. See Rule 321.

602. *Not as a cloak having the freedom of the evil.* Literally, *Not as that which can cover the evil*; whereas the Sense intended to be conveyed is, *Not as that which sanctions the doing of the evil*; hence the *Disarrangement*. See Rule 321.

602,1. *Servants of God.* Literally, *Men actually serving a God*; whereas the Sense intended to be conveyed is, *Men serving their generation as God accepts*; hence the *Disarrangement*. See Rule 321.

603. *Honor all men &c.* Literally, *This is a command to the servants of God to act as is here specified under all circumstances*;

18. the servants *i e inferiors* being subject in every
³³³ case where fear of acting wrongly exists to the master's
i e superiors, not only to the good and gentle, but
 also to the froward.

19. For this thankworthy *is*, if for a conscience
 after God, any one endures grief, suffering wrong-
 fully.

20. For what glory *is it*, if sinning and being
 buffeted, ye shall take patiently, but if doing well
 and suffering, ye shall take patiently, this acceptable
is to the God.

21. For unto this, ye were called, because even
⁶⁰⁴ Christ suffered for us, ⁶⁰⁵ leaving to us an example, in
 order that ye should follow his steps,

22. who ⁶⁰⁶ knew not sin, neither deceit was found
 in his mouth,

whereas the Sense intended to be conveyed is, *That the servants of God are required to observe such a course of action as a principle, they being only exempt by the misconduct of those whom they are to honor or obey*; hence the *Disarrangement*. See Rule 321.

604. *Christ suffered for us*. Literally, *In our stead*; whereas the Sense intended to be conveyed is, *On our account*; hence the *Disarrangement*. See Rule 322,1.

605. *Leaving to us*. Literally, *Us in particular*; whereas the Sense intended to be conveyed is *General, All Christians*; hence the *Disarrangement*. See Rule 321.

606. *Knew not sin*. Literally, *Knew not what it was*; whereas the Sense intended to be conveyed is, *He had no Personal Knowledge of it*; hence the *Disarrangement*. See Rule 321.

23. who, being reviled, was not reviling again, suffering, was not threatening. But was giving up to him that judgeth righteously,

24. who himself bore your sins ⁶⁰⁸ *i e the treatment due to such sins as yours*, in his body, on the tree, in order that *we* having died by the ⁶⁰⁹ *responsibility for such sins*, we should have ⁶¹⁰ *assurance of life* by the justification *he has demonstrated*, by whom, ye should have been ⁶¹¹ *cured of every fear* by the mark *that ye possess*, ^{611,1}

25. though as sheep being gone astray *ye are*, seeing ye were caused to return now ¹⁸³ *by such death* to the shepherd and bishop of your souls.

CHAPTER III

^{611,1} 1. On a like account (*as in v. 18*) wives being

608. *Who himself bore the treatment due to such sins as yours.* The Sense of the Received Translation requires no *Disarrangement*, but not so the Sense of my Version; hence, I conceive, the occasion of *Disarrangement*. See Rule 321.

609. *In order that we having died in the responsibility for such sins.* Literally, *Actual by them*; whereas the Sense intended to be conveyed is, *By the responsibility for such sins*; hence the *Disarrangement*. See Rule 321.

610. *We should have life by the justification he has demonstrated.* Literally, *We should necessarily obtain life by the justification*; whereas the Sense intended to be conveyed is as expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

611. *Ye should have been cured by the mark.* Literally, *By what is specified*; whereas the Sense intended to be conveyed is, *By that which the mark attests and should remind us of*; hence the *Disarrangement*. See Rule 321.

611,1. *Though as. On a like account.* I have no direct authority for these Readings.

subject to the own husbands, in order that if any do
⁶¹² not believe the word, on account of the manner of
⁶¹³
 life of the women, without *believing the* word, they

 should have been won,

2. having beheld the chaste manner of your life
⁶¹⁴
 in *cases of* fear,

3. after which exist, not the world's outward plait-
⁶¹⁵
 ing of hairs, and wearing of gold, or putting on of

 apparel,

4. but the hidden man of the heart's *will*, to the
⁴⁹⁸
 incorruptible *preservation* of the quiet and meek spirit,
^{322,2}
 which very precious in the sight of the God is.

5. For in this manner once indeed the holy women
 that trust in God, were adorning themselves, being
 in subjection to the own husbands,

612. *Any do not believe.* Literally, *An expression of doubt whether there are any such persons*; whereas the Sense intended to be conveyed is, *If any such persons are present*; hence the *Disarrangement*. See Rule 322,1.

613. *The manner of the life of the women*; Literally, *What they effect*; whereas the Sense intended to be conveyed is, *What they seek to effect*; hence the *Disarrangement*. See Rule 321.

614. *Chaste manner of your life in fear.* Literally, *They beheld it, and were afraid*; whereas the Sense intended to be conveyed is, *They beheld the chaste manner which the women in cases of fears acted*; hence the *Disarrangement*. See Rule 321.

615. *Not the worlds outward plaiting of hairs &c.* Literally, *This do not rely on for effecting the object*; hence the *Disarrangement*. See Rule 321.

6. as Sarah obeyed the Abraham, calling him Lord,
⁶¹⁶
 of whom ye were made children, ye acting uprightly,
 and not being affrighted by not even one terror from
 so acting,

7. husbands on a like account (see v. 1.) dwelling
 after knowledge that a weaker vessel the female is,
³³³
 allotting her honor as indeed fellow heirs of grace of
 life, with respect to that your prayers should not
³⁸⁰
 have been interrupted by contentions.

8. Then the end will be, all of like mind, com-
 passionate, full of brotherly love, pitiful, humble.

9. Not rendering evil for evil, or railing for railing.
 But contrarywise blessing, because unto this, ye were
 called, in order that ye should have inherited a
⁶¹⁹
 blessing.

10. For he that desires life to love, and to have
 seen good days, refrain the tongue, from evil, and

616. *As Sarah obeyed the Abraham.* Literally, *In every particular*; whereas the Sense intended to be conveyed is, *Obedied him in the cases referred to*; hence the *Disarrangement*. See Rule 322, 1.

617. *Calling him Lord.* Literally, *Giving him that Appellation*; whereas the Sense intended to be conveyed is, *Conducting herself toward him as such*; hence the *Disarrangement*. See Rule 321.

619. *In order that ye should have inherited &c.* Literally, *Necessarily secure thereby*; whereas the Sense intended to be conveyed is, *Minister thereunto*; hence the *Disarrangement*. See Rule 321.

lips in respect of that he should not have spoken
guile.

11. So bend from evil, and do good, seek peace,
and ensue it,

12. for eyes of God *are* over righteous *men*, and
his ears *are* unto their prayers. But God's face *is*
against doing evils,

13. then who *is* he that harmed you, if zealously
desirous after the good ye should have been,

14. even if indeed ye may be suffering on account
of righteousness, blessed *ye are*. So be not affrighted
at the terror of them *i e of these sufferings*.

15. But reverence Lord the God in your hearts,
ready always be with a defence for every one that
asketh you for a reason, for the hope in you, but be

621. *If followers of the good.* Literally, *Of him that is good*; whereas the Sense intended to be conveyed is, *After that which is good*; hence the *Disarrangement*. See Rule 321.

622. *Be not affrighted &c.* Literally, *Suffer nothing in relation to them*; whereas the Sense intended to be conveyed is, *Be not moved by them to mistrust God's providence*; hence the *Disarrangement*. See Rule 321.

623. *But reverence Lord the God.* Literally, *Perform a praise to him*; whereas the Sense intended to be conveyed is, *So regard these sufferings, as to evince reverence for God's ordering Providence*; hence the *Disarrangement*. See Rule 321.

The Vatican Manuscript reads, *Lord the Christ*; but as I know of no justification for the Omission of the Article before *Lord*, when used as a *Distinctive Appellation* of *Christ*, I have no doubt but that Griesbach's reading *God* is here correct.

so with meekness and fear lest ye misstate the truth,

16. ⁶²⁵having a good conscience, in order that in

 what, ye are spoken evil of, they should have been
 made ashamed, that traduce your good manner ⁶²⁶of

 life after Christ.

17. For it is better doing good, if the will of the
 God may be willing *any one* to suffer, than doing evil,

18. for so Christ once, on account of sins, suffered,
 just, for unjust, in order that he should have ap- ⁶²⁷

 proached you *as an example*. He having been put

 to death indeed in flesh. And quickened in spirit,

19. in which *quickenings*, verily having been de-
⁶²⁸.....
 parted to the spirits in prison *by earthly life*,

624. *Hope in you*. Literally, *For the hope that is possessed by you*; whereas the Sense intended to be conveyed is, *For the hope that is professed by you*; hence the *Disarrangement*. See Rule 321.

625. *Having a good conscience*. Literally, *As to all things*; whereas the Sense intended to be conveyed is, *As to the particular charged against you*; hence the *Disarrangement*. See Rule 321.

626. *Your good manner of life after Christ*. Literally, *The manner in which you personally follow Christ*; whereas the Sense intended to be conveyed is, *The excellency of what is esteemed in accordance to Christ*; hence the *Disarrangement*. See Rule 321. The Pronoun *Your* is *Disarranged* to shew, that it has no reference to the particular persons addressed, but is to be understood in a *General Sense*, thus, *You who are Christians*. See Rule 321.

627. *Have approached you*. Literally, *You in particular*; whereas the Sense intended to be conveyed is, *All Christians*; hence the *Disarrangement*. See Rule 321.

628. *Having been departed to the spirits in prison*. Literally, *He went to them*; whereas the Sense intended to be conveyed is, *As far as regards them, he had departed from them*; hence the

20. he proclaimed against having disbelieved *as*
 once, when the long suffering of the God was waiting⁶²⁹
 in the days of Noah of an ark being built, in which,
 a few, this is, eight souls were saved from water,^{333 630}

21. which indeed *is* of you a type now, baptism⁶³²
 saves, (not *the necessity* of a putting away of the filth
 of the flesh, but of having an answer of a good con-⁶³³
 science *relative to your past conduct*, toward God,) by
 means of the resurrection of Jesus Christ,

22. who is at the right hand of God, *he* having
 gone into heaven after angels and authorities and
 powers having been made subject unto him.

Disarrangement. See Rule 321. *To the in prison spirits. Irregular,*
 See Rule 321, to shew that it is to be understood *Metaphorically* ;
 hence the Paraphrase.

629. *The long suffering of the God was waiting.* Literally,
God's long suffering was waiting ; whereas the Sense intended to be
 conveyed is, *God was waiting through long suffering* ; hence the
Disarrangement. See Rule 321.

630. *Eight souls were saved.* Literally, *The lives of eight*
persons were prolonged for ever ; whereas the Sense intended to be
 conveyed is, *Were continued in this world* ; hence the *Disarrange-*
ment. See Rule 322,1.

632. *Not a putting away of the filth of the flesh.* Literally,
Baptism shall not deliver from the filth of the flesh ; whereas the
 Sense intended to be conveyed is, *Baptism shall deliver, not from*
putting away the filth of the flesh, but from the necessity of having a
conscience toward God void of every transgression ; hence the *Dis-*
arrangement. See Rule 321.

633. *An answer of a good conscience.* Literally, *Entire freedom*
from accusation of our conscience ; whereas the Sense intended to be
 conveyed is, *Absolute freedom from rebuke of conscience as regards*
our acceptance by God ; hence the *Disarrangement.* See Rule 321.

CHAPTER IV.

1. Therefore even ye, arm yourselves with the
⁶³⁴⁴⁹⁵
 it mind after Christ's having suffered in *the* flesh, for

 he that suffered in *the* flesh, hath refrained from sins,

2. with respect to the no more, to lusts after men,
⁶³⁵
 but in desires after God, the remaining time in flesh,
^{635,1}
 to have lived.

3. For sufficient *it is*, time that hath passed after
^{611,1}
 the will of the Gentiles to have been effecting having
 been walking in lasciviousness, lusts, excesses of wine,
³³³
 revellings, banquetings, and abominable idolatries,

4. on account of which *sufficiency*, they are es-

 tranged by your not running together, into the same
⁶³⁶
 excess of the debauchery *they practice, they blas-*

pheming obedience to Christ,

634. *Even ye arm yourselves with the same mind &c.* Literally, *We are to arm ourselves, because Christ suffered for us*; whereas the Sense intended to be conveyed is, *We are to do so after the manner that Christ did*; hence the *Disarrangement*. See Rule 321.

635. *To lusts after men.* Literally, I conceive, *Afflicted with lust*; whereas the Sense intended to be conveyed is, *To gratify lusts*; hence the *Disarrangement*. See Rule 321.

635,1. *The remaining time in flesh &c.* Literally, *The remaining time to mankind*; whereas the Sense intended to be conveyed is, *The remaining time for each individual addressed to remain in this world*; hence the *Disarrangement*. See Rule 321.

636. *The same excess of debauchery.* Literally, *The identical particulars*; whereas the Sense intended to be conveyed is, *A similar extent of debauchery*; hence the *Disarrangement*. See Rule 321.

5. who shall give an account to him that immediately judges living and dead.

6. For on account of this *forsaking of evil*, even he was preached a glad tiding to *persons* dead *i e certain to die*, in order that they should have been judged truly by men in flesh. Even *that* they should live by God in spirit.

7. Now the end of all things hath approached. Therefore be sober and watchful unto prayers,

8. above all things, having continual love for yourselves *i e for Christian brethren*, for love a multitude of sins covers,

9. hospitable, to one another, without grudging *makes you*,

10. each as he received a free gift, for your own

638. *The end of all things.* Literally, *Everything*; whereas the Sense intended to be conveyed is restricted to, *All things connected with the subject under consideration*; hence the *Disarrangement*. See Rule 321.

639. *Having continual love for yourselves.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *So far as obedience to God's commands admit*; hence the *Disarrangement*. See Rule 321. The Pronoun, *Of yourselves*, is *Disarranged*, in order to shew, that the object of the love is not to be, *For themselves*, which is the Literal Sense, but it is to be that which is expressed in the Paraphrase. See Rule 321.

640. *For love a multitude of sins covers.* Literally, *Actively seeks to conceal*; whereas the Sense intended to be conveyed is *Passive, Does not expose*; hence the *Disarrangement*. See Rule 321.

selves *i e for himself and brethren*, it ministering, as
³³³
 good stewards of a manifold grace of God,
^{611,1}

11. even though any one speaks as *delivering*
^{611,1}
 oracles of God, even though any one ministers as
⁶⁴¹
 from ability, which the God giveth, in order that in

 every thing, the God should have been glorified by
^{322,2}
 means of Jesus Christ, which the glory and the
^{497,8}
 dominion of *every thing* is unto the evers of the evers.

Amen,

12. beloved. Be not estranged by the fiery trial
⁶⁴³
 among you, for proving, existing to you as though a
⁶⁴³
 strange thing happening to you,

13. but as ye partake in the sufferings after *i e on*
⁶⁴⁴
account of the Christ, rejoice, in order that also in

 the revelation of his glory, ye should have rejoiced,
 leaping for joy,

14. though ye are reproached on account of *the*

641. *Which the God giveth.* Literally, *God giveth all things*; the Sense here intended to be conveyed is, *Which God addeth to his ordinary gifts to men*; hence the *Disarrangement*. See Rule 321.

643. *Happening to you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *All who suffer*; hence the *Disarrangement*. See Rule 321.

644. *The sufferings of the Christ.* Literally, *His actual personal suffering*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321. *Christ*, not *The Christ* suffered.

name after Christ, happy *are ye* that the spirit ⁶⁴⁵ *is* *the revelation* concerning the glory, and the spirit

 concerning the God, in you, is given rest.

15. For not any one of you, suffer as a murderer, or a thief, or an evil doer, or as a busy body in other men's matters.

16. So if as a christian. Feel no shame. But glorify the God, on account of this name,

17. for the time *exists* in respect of that the judg-

 ment by the house of the God should have begun.

 And if first by us *it is administered*, what *is* the end
in respect of judgment of them that do not believe

 in the gospel of the God,

18. and if the righteous scarcely be saved, the ungodly and *the* sinner where shall they appear,

19. wherefore even they that suffer by the will of

 the God, commit the keeping the souls for beneficence

 to a faithful Creator.

645. *Concerning the glory and the spirit concerning the God. Disarranged, in order to shew, that the Sense intended to be conveyed is, as to character, that which is expressed in the Paraphrase, viz. A Sense not Literal; hence the Disarrangement. See Rule 321.*

646. *The Gospel of the God. Literally, The gospel is, The gospel of the Christ, and A gospel of the God; hence the Disarrangement. See Rule 321.*

647. *Commit the keeping of the souls to a faithful Creator.*

CHAPTER V.

1. Therefore I exhort Presbyters among you, ⁶⁴⁸
⁶⁴⁴
 the presbyter and a witness of the sufferings after *i e*

on account of the Christ, the partaker also of glory
⁶⁵⁰
 that is about to be revealed,
⁶⁵¹.....

2. feed the flock of the God among you, not by

 constraint, but willingly, neither for filthy lucre, but
 of a ready mind,

3. and *its* having been made manifest by the good
 shepherd,

4. *that* ye shall receive the unfading crown of the
¹⁸³
 glory.

5. On a like account youngers, be subject to pres-
 byters. And all to one another, be clothed with the
⁴⁹⁸
 humility *that is proper to your office in the church*,

Literally, *Actively do what is stated*; whereas the Sense intended to be conveyed is *Passive, Do not mistrust his promises*; hence the *Disarrangement*. See Rule 321.

648. *I exhort presbyters*. Literally, *I personally do*; whereas the Sense intended to be conveyed is, *I am instructed to do so*; hence the *Disarrangement*. See Rule 321.

650. *The partakers also of glory &c.* Literally, *Actually enjoying it*; whereas the Sense intended to be conveyed is, *Possessing a promise of enjoying it*; hence the *Disarrangement*. See Rule 321.

651. *Flock of the God among you*. Literally, *The entire flock was among them*; whereas the Sense intended to be conveyed is, *Feed that part of the flock that is among you*; hence the *Disarrangement*. See Rule 321.

for God resisteth proud persons. And ⁶⁵⁶giveth grace
to humble persons.

6. Therefore be humbled *by your trials* under the
mighty hand of the God, in order that he should have ⁶⁵⁷
exalted you in due time,

7. having cast all your care ⁶⁵⁸*concerning it*, on him,
for he is about to do it for you ⁶⁵⁷*i e Christians*,

8. be sober, be vigilant, (your adversary, a devil,
as a ⁴⁹⁸roaring lion walketh about, seeking to have
devoured,

9. ye which resisted, *ye* stedfast in the faith,) *ye*
having known the same *evil consequences* by the
afflictions to your brotherhood in the world to be ⁶⁶¹
accomplished.

10 & 11. And the God of all grace, ³³³that called you,

656. *For the God resisteth the proud.* Literally, *Proud persons*; whereas the Sense intended to be conveyed is, *Persons in their proud actions*; hence the *Disarrangement*. See Rule 321. In like manner *And giveth grace to the humble.*

657. *He should have exalted you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *Him that has been humbled*; hence the *Disarrangement*. See Rule 321.

658. *Having cast all your care.* Literally, *Care for anything*; whereas the Sense intended to be conveyed, is confined to what is referred to in the Context; hence the *Disarrangement*. See Rule 321.

661. *To your brotherhood in the world.* Literally, *Their non exemption from afflictions*; whereas the Sense intended to be conveyed is, *Their afflictions in consequence of their brotherhood*; hence the *Disarrangement*. See Rule 321.

unto his eternal glory, in the Christ, a little having endured, he will adjust, stablish, strengthen to him the dominion *obtained*, unto the evers. Amen,

12. by means of Silvanus, as I reckon to you the faithful brother, by means of few *words*, I wrote, exhorting and testifying this to be a true grace of the God, in which, ye have stood,

13. him that is in Babylon elected together with also Marcus my son salutes you

14. greet one another, with a kiss of love, *may* peace *be* with you all that are in Christ.

663. *As I reckon to you the faithful brother.* Literally, *I reckon him to you as such, although I admit that he is not such*; whereas the Sense intended to be conveyed is, *Who in my estimation is to you a faithful brother*; hence the *Disarrangement*. See Rule 321.

664. *Him that is in Babylon elected together with also Marcus my son &c.* *Disarranged*, See Rule 321, as the Sense otherwise would be, *Him that is in Babylon elected together with also Marcus my son by you.*

A LITERAL TRANSLATION

OF THE

SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus Christ to those ⁶⁶⁵ (equally esteemed by us) that inherited a faith, in a justification of our God and Saviour by Jesus Christ,

2. may ²¹⁰ grace to you and peace have been multiplied by a knowledge of the God, and of Jesus our Lord,

3. as all things to us by his divine power that are unto life and godliness, having been given, through the knowledge of him that called us, unto glory and virtue,

4. by means of which, the precious and most great ⁶⁶⁶ promises to us hath been given, in order that by

means of these, ⁶⁶⁷partakers of a divine nature ye should

 have been, having escaped the destruction in the
^{667,1}.....
 world through lust.

5. Yet even this same thing, *ye* ⁶⁶⁸having conferred

 in addition to all diligence, add to your faith the

 virtue *required by it*. And to the virtue the know-
 ledge.

6. And to the knowledge the temperance. And
 to the temperance the patience. And to the patience
 the godliness.

7. And to the godliness the brotherly kindness.
 And to the brotherly kindness the charity.

8. For these things ⁶²⁷being and abounding in you,

666. *The precious and most great promises to us &c.* Literally, *An absolute donation*; whereas the Sense intended to be conveyed is, *Hath been offered*; hence the *Disarrangement*. See Rule 322,1. Not, *To us in particular*; but, *To us who are Christians*; hence the *Disarrangement*. See Rule 321.

667. *Partakers of a Divine Nature ye should have been.* Literally, *Necessarily so*; whereas the Sense intended to be conveyed is, *Ye are invited to be*; hence the *Disarrangement*. See Rule 322,1. *Of a Divine partaker's nature*. See 498.

667,1. *Having escaped the destruction &c.* Literally, *Temporal death*; whereas the Sense intended to be conveyed is, *Eternal destruction*; hence the *Disarrangement*. See Rule 321.

668. *Ye having conferred in addition to all diligence.* Literally, *Both the diligence and the other blessings having been conferred*; whereas the Sense intended to be conveyed is, *The blessings having been conferred in addition to your using all diligence*; hence the *Disarrangement*. See Rule 321.

382 670
 it constitutes *you* not barren nor unfruitful, in the
671.....
 knowledge of our Lord Jesus Christ.

.....672
 9. But to whom these things are not present, blind
673
 he is, *by* shutting the eyes, *he* having proclaimed

 forgetfulness of the terms of the purification of his
674.....
 long ago sins,

10. wherefore rather, brethren, give diligence sure
 675
 your calling and election to make. For these things

 doing, ye would not have fallen at any time.

.....627
 11. For thus abundantly the entrance shall be

 furnished to you, into the everlasting kingdom of our

 Lord and Saviour Jesus Christ,

12. wherefore I will continually be about you

670. *It constitutes you not barren &c.* Literally, *Barren in the knowledge of the Lord*; whereas the Sense intended to be conveyed is, *In possessing the knowledge, he shews that he is not barren in respect of the things that knowledge requires*; hence the *Disarrangement*. See Rule 321.

671. *In the knowledge of our Lord.* Literally, *Of him personally*; whereas the Sense intended to be conveyed is, *Of the Dispensation he brought*; hence the *Disarrangement*. See Rule 321.

672. *These things are not present.* Literally, *Actively exercised*; whereas the Sense intended to be conveyed is, *Are disregarded*; hence the *Disarrangement*. See Rule 321.

673. *Having proclaimed forgetfulness.* Literally, *Really forgotten*; whereas the Sense intended to be conveyed is, *Disregarded*; hence the *Disarrangement*. See Rule 321.

674. *His long ago sins.* Literally, *His in particular*; whereas the Sense intended to be conveyed is, *Sins of the character of his*; hence the *Disarrangement*. See Rule 321.

675. *Your calling and election.* Literally, *Yours in particular*; whereas the Sense intended to be conveyed is *General, Christians*; hence the *Disarrangement*. See Rule 321.

to remind of these things even if having known and been established in the present truth.

13. For right I think, as long as, I am in this the tabernacle *state of man's existence*, to stir up you, in remembrance,

14. having known, that near the putting off of
^{497,2} my tabernacle is. As even our Lord Jesus Christ ^{322,2} ⁶⁷⁶
 made manifest to me.

15. Even I shall strive earnestly also always to
 have you, after the my decease, the remembrance of ⁶⁷⁷
 these things to esteem.

16. For we not having followed fables having been
 cunningly devised made known to you the power and
 presence of our Lord Jesus Christ, even eye witnesses ⁶⁷⁸
 having been of the majesty of that man, ^{679,1}

17. Seeing *we witness his* having received from

676. *As even our Lord Jesus Christ made manifest to me.* Literally, *Personally revealed*; whereas the Sense intended to be conveyed is, *Hath enabled me by his example to know*; hence the *Disarrangement*. See Rule 322,1.

677. *Of these things.* Literally, *These particular things*; whereas the Sense intended to be conveyed is, *Things of this character*; hence the *Disarrangement*. See Rule 321.

678. *For not having followed &c.* Literally, *For you not having followed &c.*; whereas the Sense intended to be conveyed is, *For we not having followed &c.*; hence the *Disarrangement*. See Rule 321.

679. *The power &c.* Literally, *His extent of power*; whereas the Sense intended to be conveyed is, *That he had power*; hence the *Disarrangement*. See Rule 321.

God *the* Father honor and glory by a voice having been brought to him of such notoriety, from the excellent glory, this my son that is my beloved exists, by whom, I was pleased,

18. indeed we heard ⁶⁸⁰this the voice from heaven,

 having been brought, with him, being in the holy mount,

19. but we have a greater certainty, the prophetic word, to which well ye do, taking heed as to light shining in a dark place, until when day should have dawned, and ⁴⁹⁸a day star should have arisen in your

 hearts,

20. this first acknowledging, that ³³³every prophecy

 of scripture for private explanation is not made.

.....^{682,1}.....
 21. For prophecy was not brought *to be subject to*

679,1. *The majesty of that man.* Literally, *Personally witnessed it*; whereas the Sense intended to be conveyed is, *Personally were assured that he possessed it*; hence the *Disarrangement*. See Rule 321.

680. *Indeed we heard this the voice &c.* Literally, *The sound of which originated in heaven, and reached to earth*; whereas the Sense intended to be conveyed is, *A voice other than that we naturally hear*; hence the *Disarrangement*. See Rule 321.

682. *Every prophecy of scripture by private solution &c.* Literally, *That no single individual delivers*; whereas the Sense intended to be conveyed is, *That it originates not from any human source*; hence the *Disarrangement*. See Rule 322,1.

682,1. *For prophecy was not brought to be subject to the will of man.* Literally, *By will of man*; whereas the Sense intended to be

will of man at any time, but for a spirits holy i e
⁶⁸³
freedom from guilt, being brought, men spake from

 God.

CHAPTER II.

1. But false prophets existed indeed among the
 people, as indeed among you, false teachers shall
 exist, who shall bring in privily heresies of destruc-
 tion, even denying him that redeemed them, a sove-
⁶⁸⁴.....³³³
 reign Lord, bringing on themselves swift destruction,
⁶⁸⁵.....

2. and many shall follow their wanton insults, by
⁶⁸⁶.....
 means of whom, the way of the truth shall be

 blasphemed,

3. and through covetousness, they shall make mer-
⁶⁸⁷.....

conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321. Observe, The Article is omitted. See Rule 101.

683. *Men spake from God*. Literally, *All men did so*; whereas the Sense intended to be conveyed is, *Those men so spake that prophesied*; hence the *Disarrangement*. See Rule 321.

684. *Even denying him that redeemed them*. Literally, *Denying him that realized redemption for them*; whereas the Sense intended to be conveyed is, *That placed the realization of it within their reach*; hence the *Disarrangement*. See Rule 321.

685. *Their wanton insults*. Literally, *Identically what they stated*; whereas the Sense intended to be conveyed is, *Of similar import*; hence the *Disarrangement*. See Rule 321.

686. *The way of the truth shall be blasphemed*. Literally, *What is stated shall be the universal result*; whereas the Sense intended to be conveyed is, *That some shall be led to blaspheme it*; hence the *Disarrangement*. See Rule 322,1.

687. *They shall make merchandize of you*. Literally, *You in*

chandize of you with feigned words, to whom the
 judgment for a long time does not linger, even their
 destruction does not slumber.

4. For if the God spared not messengers of his as
 the man of God that Balaam deceived having sinned,
 but having cast into an abyss in pits of darkness i e
 in graves, he handed over to judgment those being
 preserved by him,

5. also if he spared not the old world, though he
 saved an eighth person Noah, a preacher of righteous-
 ness, he having brought a flood upon the world of the
 ungodly,

6. also if cities of Sodom and Gomorrha he having
 reduced to ashes, he passed a sentence, an example

particular ; whereas the Sense intended to be conveyed is, *Of the persons that are misled ;* hence the *Disarrangement*. See Rule 321. See also 498.

689. *If the God spared not, &c.* Literally, *Shewed them no mercy ;* whereas the Sense intended to be conveyed is, *Did not except them ;* hence the *Disarrangement*. See Rule 321.

This is advanced as something of which man has perfect knowledge, in order to prove a position. What does man know respecting what has befallen Real Angels ?

690. *A preacher of righteousness.* Literally, *He held that office ;* whereas the Sense intended to be conveyed is, *Though not one, he virtually acted as one ;* hence the *Disarrangement*. See Rule 321.

691. *Having brought a flood upon the world of the ungodly.* Literally, *Upon them alone ;* whereas the Sense intended to be conveyed is, *He brought a flood which destroyed all that were ungodly ;* hence the *Disarrangement*. See Rule 321.

of being about to do ungodly acts, *he* having made,

7. and *if* just Lot being delivered from the manner of life of the lawless through a wanton insult, ⁶⁹² *he* drew out of evil.

8. For *he* righteous dwelling among them in ⁶⁹⁵ *i e* though seeing and hearing, was vexing day by day a righteous soul by unlawful deeds, ⁶⁹⁶ ³³³

9. God *sheweth to man he* hath known godly men, in trial, out of evil to draw. And unjust *men*, for a day of judgment being reserved, to guard.

10. But chiefly he sheweth this as to those that ⁶⁹⁷ walk after flesh in lust of uncleanness, and ⁶⁹⁸ despise authority, presumptuous, self-willed, they are not

692. *From the wanton life of the lawless.* Literally, *From the inability to perform such acts*; whereas the Sense intended to be conveyed is, *From witnessing the ungodly's performance of such acts*; hence the *Disarrangement*. See Rule 321.

695. *For the righteous dwelling among them.* Literally, *By seeing and hearing*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

696. *Was vexing a righteous soul by unlawful deeds.* Literally, *With personal performance of them*; whereas the Sense intended to be conveyed is, *With knowing that such were performed*; hence the *Disarrangement*. See Rule 321.

697. *Walk after flesh.* Literally, *Walk by natural direction*; whereas the Sense intended to be conveyed is, *Walk merely for the gratification of the flesh*; hence the *Disarrangement*. See Rule 321.

698. *And despise authority.* Literally, *Despise any control*; whereas the Sense intended to be conveyed is, *Despise any control over themselves*; hence the *Disarrangement*. See Rule 321.

afraid of, blaspheming ⁶⁹⁹ *in respect of their condition in*
⁷⁰⁰
 glories.

11. Where *say they* ⁷⁰¹ angels, being greater in might
 and power, bring not against them, before God, *a*

³³³ *charge of blasphemous judgment.*

12. Yet these, as brute beasts having been made

 pertaining to *present* nature for taking and destruc-
 tion, as to which not understanding, blaspheming, in
 their destruction *of truth*, they shall be destroyed,

13. *they* treating unjustly a reward of unrighteous-
⁷⁰²
 ness, *counting* pleasure the riot by day, stains and
 disgraces, sporting in their assemblings, feasting
 with you,

14. ⁴⁹⁸ having eyes full of adultery and incessant

699. *Blaspheming glories &c.* Literally, *They blasphemed glory if attained*; whereas the Sense intended to be conveyed is, *They blasphemed in the expectation of their attaining glory*; hence the *Disarrangement*. See Rule 321.

700. *Stop.* Literally, *In particular places*; whereas the Sense intended to be conveyed is, *Under particular circumstances*; hence the *Major Stop* here. See Rule 322.

701. *Being greater in might and power.* Literally, *Because greater*; whereas the Sense intended to be conveyed is, *Who are greater*; hence the *Disarrangement*. See Rule 321.

702. *Counting pleasure &c.* Literally, *Esteeming pleasure to consist in the riot &c.*; whereas the Sense intended to be conveyed is, *Esteeming the riot by day to be a pleasure*; hence the *Disarrangement*. See Rule 321. *The Riot by day.* Literally, *Would be altogether something different in itself, from the Riot by night*; whereas the Sense intended to be conveyed is, *That it is the same*

after sin, beguiling unstable souls, having an heart
 498 498
 having been exercised in covetous practices, children

 after a curse,

15. having forsaken a correct way, they were led
 333
 astray, having followed the way of the Balaam *the*
 705
son of the Bosor, they desired a reward for unright-

 ceousness.

16. Though he obtained conviction of his own
 704
 iniquity, a dumb ass, with mens voice having spoken,
 707
 forbad the madness of the prophet,
 322,2

17. these wells without water are, and clouds, of a

 tempest, having been carried away, *men* in whom the
 mist *i e the undistinguishableness* of the darkness *i e*
of the place which is dark hath been preserved.

18. For *they* speaking without limits after vanity,
 708

act only performed at a different time; hence the Disarrangement.
 See Rule 321.

704. *Though he obtained conviction.* Literally, *Personally appreciated it*; whereas the Sense intended to be conveyed is *I conceive, He was convinced it was better for him for the present to abandon it*; hence the *Disarrangement*. See Rule 321.

705. *They desired a reward for unrighteousness.* Literally, *That which unrighteousness obtains*; whereas the Sense intended to be conveyed is, *That, which to obtain is unrighteousness*; hence the *Disarrangement*. See Rule 321.

707. *The madness of the prophet.* Literally, *Madness*; whereas the Sense intended to be conveyed is, *Conduct resembling madness*; hence the *Disarrangement*. See Rule 321.

708. *For speaking without limits after vanity.* Literally, *For speaking largely of vanity*; whereas the Sense intended to be con-

allure through lusts of *the* flesh with wantonness
 those feeble that have escaped from them that live⁷⁰⁹
 in error,

.....⁷¹⁰
 19. promising liberty to them, themselves servants
 being of the destruction of *man's present life*. For
 by whom any one is worsted, by this *person* he hath
 been reduced to slavery.

20. For if having escaped the defilements of the
 world *that man inherits*, through a knowledge of the
 Lord and Saviour Jesus Christ. Yet again having
 been entangled⁷¹¹ by these things, they are overcome,
³⁸²
 the latter ends worse than the beginnings have been
 made to them.

21. For better it was for them not to have known
 the way of the justification *by Christ*, than for them^{711,1}
 to have turned from having acknowledged that that

 was delivered to them by holy commandment,

veyed is as expressed in the Paraphrase; hence the *Disarrangement*.
 See Rule 321.

709. *That live in error*. Literally, *That by error obtain life*;
 whereas the Sense intended to be conveyed is, *That live in a course*
of error; hence the *Disarrangement*. See Rule 321.

710. *Promising liberty to them*. Literally, *Deliverance from*
some present restraints; whereas the Sense intended to be conveyed
 is, *Promising them freedom from any future restraint*; hence the
Disarrangement. See Rule 321.

711. *Yet again having been entangled by these*. Literally, *A*
second time entangled by them; whereas the Sense intended to be

22. the ^{711,2}*fulfilment* of the true proverb hath be-
 fallen them, *they are as a dog* having returned to the
 his own vomit, and a sow having been washed, to
having been rolling after mire,

CHAPTER III.

1. now ⁷¹²beloved I write an epistle, this, a second
 to you, in *each* of which, I stir up you, by a remind-
 ing, the pure mind to have retained in memory words
 that have been spoken before, by the holy prophets,

2. and by the ⁷¹³commandment of your apostles, con-
 cerning the Lord and Saviour,

3. this first knowing, that there shall come in last
 of the days, through scoffing, scoffers, after their own
 lusts, walking,

conveyed is, *A second time entangled, this time by them*; hence the *Disarrangement*. See Rule 321.

711,1. *To have turned from having acknowledged*. Literally, *Under any circumstances, and so from observing obedience to the command of requiring*. "*An eye for an eye, and a tooth for a tooth*"; whereas the Sense intended to be conveyed is, *To have turned from acknowledging that which we admit to be right*; hence the *Disarrangement*. See Rule 321.

711,2. *The fulfilment of the true proverb hath befallen them*. Literally, *The exact thing specified hath befallen them*; whereas the Sense intended to be conveyed is, *That which verifies the correctness of the truth taught by the proverb hath befallen them*; hence the *Disarrangement*. See Rule 321.

712. *Now beloved &c*. Literally, *I write this second epistle to you*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

713. *The commandment of your apostles*. Literally, *A command-*

4. even saying, where exists *i e is realized* the promise of his presence. For since when, ⁴⁹⁸ the fathers were asleep, all things so continued since beginning of creation.

5. For this thing lies hid to them willing ⁷¹⁴ *it*, that ^{322,2} the heavens were from ancient times, but *that* earth was from water, as from water, *its* having place together was by the decree of the God, ⁷¹⁵

6. on account of whom, the then *living* world having been overflowed with water, was destroyed. ⁷¹⁶

7. And the now heavens and the earth ^{716,1} having been kept in store by the it, a decree, are for fire, being reserved until a day of judgment and destruction of the ungodly men *that scoff at the fulfilment of such a decree.*

ment through the apostles by the Lord; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

714. *For this thing lies hid to them.* Literally, *This particular fact specified*; whereas the Sense intended to be conveyed is, *God's record of Creation from which the fact specified is collected*; hence the *Disarrangement*. See Rule 321.

715. *By the decree of the God.* Literally, *God's actual command*; whereas the Sense intended to be conveyed is *I conceive, God's ordering*; hence the *Disarrangement*. See Rule 321.

716. *Overflowed with water.* Literally, *The material world*; whereas the Sense intended to be conveyed is, *The inhabitants of it*; hence the *Disarrangement*. See Rule 321.

716,1. *Kept in store by the it a decree.* Literally, *By the same decree*; whereas the Sense intended to be conveyed is, *By the same thing, viz., A decree*; hence the *Disarrangement*. See Rule 321.

8. But as regards this. Lie not hid by you,
³³³beloved, that ³³³one day, with God, as a thousand years

 is, and a thousand years as one day,

9. God is not slack concerning the promise, as
 some slackness count, but delays on account of you.
 Not willing any to have destroyed, but all, by re-
 pentance, to have succeeded in *escaping judgment and*
destruction.

10. Though a day of God as a thief will come, in
 which, the heavens with great noise shall pass away.
 And heavenly bodies, being set on fire, shall be des-
³⁸².....
⁷¹⁹troyed, also earth, yet the works *performed* in it shall be

 discovered after all these things thus being dissolved,

²¹⁰11. of what sort it behoveth it *man* to be in holy

 manners of life and godliness,

12. looking for and hasting unto the coming of
⁷²⁰the day of the God, in which, *the* heavens, being set

 on fire, shall be destroyed, and *the* heavenly bodies,
⁷²¹being set on fire, are dissolved.

719. *The works performed in it.* Literally, *All that man has erected*; whereas the Sense intended to be conveyed is, *All that man has done*; hence the *Disarrangement*. See Rule 321.

720. *The coming of the day of the Lord.* Literally, *A particular day when God will come*; whereas the Sense intended to be conveyed is, *The time when God will be present to his children*; hence the *Disarrangement*. See Rule 321.

13. Although we ourselves look for new heavens³³³
⁷²²
 and a new earth according to his promise, in which
⁷²³
 righteousness dwells,

14. wherefore beloved, these things looking for,
 use diligence, *that* without spot or blame, by him to
 have been found in peace,

15. then do ye account the long suffering salvation²¹⁰⁷²⁴
^{497,2}
 of our Lord. As indeed also our beloved brother
 Paul, according to wisdom that was given to him,
 wrote unto you,

16. as also in all epistles, speaking in them, of³³³
 these things, in which, hardly to be understood some
 things exist, which things the unlearned and unstable
 wrest as also the other scriptures, to the their own
⁷²⁵
 destruction of them *the scriptures to themselves*.

721. *Are dissolved.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Are so as regards man's present connexion with them*; hence the *Peculiar Government*. See Rule 382.

722. *For we ourselves look for new heavens and a new earth.* Literally, *Absolutely new*; whereas the Sense intended to be conveyed is I conceive, *New in relation to us*; hence the *Disarrangement*. See Rule 321.

723. *Righteousness dwells.* Literally, *Righteousness as a person has existence*; whereas the Sense intended to be conveyed is, *In which those who dwell there are conformable to righteousness*; hence the *Disarrangement*. See Rule 322,1.

724. *The salvation of our Lord.* Literally, *His own personal salvation*; whereas the Sense intended to be conveyed is I conceive,

17. Therefore ye beloved knowing before, beware,
 lest ⁷²⁶having been carried away together in the error

 of the lawless, ye should have fallen from the own

 stedfastness.

18. And grow in grace and knowledge of our Lord
 and Saviour Jesus Christ, ⁷²⁸the glory in him both now

 and in *the* day of evers.

The salvation proclaimed by him ; hence the Disarrangement. See Rule 321.

725. *To the their own destruction of them.* Literally, *To their own actual destruction of them*, that is, *The sacred records* ; whereas the Sense intended to be conveyed is, *To the actual destruction to themselves of them*, that is, *The sacred records* ; hence the *Disarrangement*. See Rule 321.

726. *In the error of the lawless.* Literally, *In the error they have committed* ; whereas the Sense intended to be conveyed is, *In a like error to theirs* ; hence the *Disarrangement*. See Rule 321.

728. *The glory in him.* Literally, *The glory to him* ; whereas the Sense intended to be conveyed is as in the Paraphrase ; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JOHN.

CHAPTER I.

1. What ⁷²⁹existed from ⁷³⁰beginning of the subject of the declaration, what we have heard, what we have seen with our eyes, what we contemplated with our minds, and our ⁷³¹hands handled *i e* and our bodily organs investigated concerning the declaration concerning the life that is eternal,

2. and the life ⁷³²that is eternal was made apparent,

729. *What.* This being Neuter cannot express the Sense, Which person, or Whom.

730. *From beginning.* See Note John i. 1.

731. *Our hands handled.* I consider the Sense intended to be conveyed, to be that expressed in the Paraphrase, which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 322,1. *The hands did handle to the extent of their ability to do so.*

732. *Life that is eternal was made apparent.* Not Literally, but the truth and knowledge relating to it, were exemplified and shewn to man by Jesus Christ; hence the *Disarrangement*. See Rule 322,1.

even what *i e a thing which* we have seen, so we bear witness and shew to you the life that is eternal, which existed with the father, and was made apparent unto us,

3. what we have seen and heard, we also shew to you, in order that also ye should have fellowship with us. Even indeed the fellowship that is ours with the father, and with his son Jesus Christ,

4. and these things we write, in order that our joy having been made full should be,

5. as this the message is, which we have heard of him, and declare unto you, that the God light *i e without concealment* is, yea concealment there exists not in him any,

6. if *instead of thus declaring* we should have said, that we have fellowship, with him, and in the concealment of it, we should walk, we lie, and effect not the truth *relating to it*.

7. But if in the absence of concealment, we should

733. *Ye should have.* Literally, *Necessarily possess*; whereas the Sense intended to be conveyed is, *Shall have the means of possessing*; hence the *Disarrangement*. See Rule 321.

733,1. *These things we write.* Literally, *I in particular write*; whereas the Sense intended to be conveyed is, *Are taught you in writing*; hence the *Disarrangement*. See Rule 321.

walk, as he exists in the absence of concealment, we
⁷³³
 have fellowship with one another, yea the blood of
⁷³⁴ ⁷³⁵
 Jesus his son cleanseth us, from every kind of sin,

8. if *instead of thus declaring* we should have said,
^{735,1}
 that we have not *any kind of sin from which we re-*
 ⁷³⁶
quire to be cleansed, we deceive ourselves, and the
 ^{322,2}
 truth on this subject is not in us,

734. *Yea the blood of Jesus his son cleanseth us.* Literally, *It actually does what is stated*; whereas the Sense intended to be conveyed is, *It provides a means by which we may be cleansed*; hence the *Disarrangement*. See Rule 322,1.

735. *From all sin.* Not, *From all acts of Sin*, See Rule 333, or the Arrangement must have been Regular; and in that case, Unrepented and Unforsaken Sins must have been included; but, *From every kind of Sin*, that is, together with the *Disarrangement* of the word *Cleansed*, there is no kind of Sin that remains after a Man is cleansed by it. Christ's blood does not in this world necessarily cleanse a Man from any Sin, but the Man that is in this world cleansed by Christ's blood, is necessarily cleansed from every Sin, seeing that Christ's blood will not in this world cleanse from Sin, so long as a Man's *Personal Sins* remain uncleansed by Repentance. Hence we are able to perceive, that the word *All* is here *Disarranged*, in order to show, that it is to be understood with Restriction; *Not all in Quantity*, which the Literal Sense requires it should here express, but, *All in Quality*, that is, that there is no Sin from which a Man is not cleansed when the blood of Christ has been rightly applied. The seeking to cleanse our *Personal Sins* by the blood of Christ, instead of by God's appointed means in verse 9, by *Confession*, "*If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,*" is seeking to act after the sanction of our own minds, and not after the sanction of Holy Scripture.

735,1. *We have not sin.* Literally, *We have not any act of sin*; whereas the Sense intended to be conveyed is, *There is not any kind of sin*; hence the *Disarrangement*. See Rule 321.

736. *We deceive ourselves.* Literally, *This is impossible*, But we may misdirect ourselves, which is the Sense here intended to be conveyed; hence the *Disarrangement*. See Rule 321.

9. though we should confess our sins, ^{322,2} faithful he
 be, and just in order that he should have forgiven us
 the sins *we have confessed*, and cleansed us, from
 every ⁷³⁵ *kind of act of* unrighteousness,

10. If *instead of thus declaring* we should have
 said, that we have not become answerable for sin, we
⁷³⁸ make him a liar, and his word is not with ^{322,2} *i e com-*
prehended by us,

CHAPTER II.

1. my little children, these things I write unto
 you, in order that ye should not have become
⁷³⁷ answerable for sin, as if any one should have become
^{737,1} answerable for sin, we have a Comforter with the
 father, Jesus Christ, a Justifier,

737. *That we should not have become answerable for sin.* It is clear from the following verse that this verb must mean, *To become answerable for sin*, as it is not possible, to consider that He wrote unto them, in order that they should not have committed sin, seeing that no writing could have effected such a result.

737,1. *If any one should have become answerable for sin.* See preceding Note. The specific thing specified must here be expressly noted. It is not said, *If any one should have committed sin*, for all have done this; or, *Should have to answer for sin*, for all have to do so; but, *If any one should become* (through unacquaintance with God's grace, in his own opinion) *answerable for sin*. This Sense, expressing *alone* Man's estimate of his own Position in relation to Sin, is not that which the Literal Sense expresses, which relates, Not to each man's opinion of the matter, but to the actual state of the case, and makes it requisite for a just utterance of such a declaration, That Man *ordinarily* is not answerable for Sin; hence the *Disarrangement* of the Pronoun *Any one*, it being in my opinion

2. as he a reconciliation *of man to God* exists with respect to our sins. And not with respect to the ours only, but also with respect to all of the world's,

3. though by this *is it*, we know, that we have knowledge of him, if we should keep ⁷³⁹his commandments,
.....

4. he that saith, that I have knowledge of him, ⁷³⁹and keeps not his commandments, ^{322,2}a liar is, and in ^{322,2}this *man*, the truth is not.
.....

5. But whosoever should keep ⁷⁴⁰his word truly, in ⁷³⁷this *man*, the love of the God has been perfected, by ^{.....}this, we know, that in him, we exist,

6. he that claims in him to abide, he is under an

here used in an Indefinite Sense. See Rule 321, and Note 9 to Rule 22.

737,2. *We have a Comforter.* I know of no justification for the Translation in the New Testament of this word, *Advocate*, that deserves notice. The Literal Sense requires not merely possession of the means of obtaining, but a realization or possession of the actual thing, and such realization not being here intended to be asserted is the occasion of the *Disarrangement*. See Rule 321.

738. *We make him.* This is not possible for man literally to do; hence this is spoken conditionally; and hence the *Disarrangement*. See Rule 321.

739. *If we should keep his commandments.* Literally, *Keep the entire of them*; whereas the Sense intended to be conveyed is, *Have a regard and respect for them*; hence the *Disarrangement*. See Rule 321.

740. *His word.* Literally, *A particular word*; whereas the Sense intended to be conveyed is, *Whatever he hath expressly commanded*; hence the *Disarrangement*. See Rule 321.

^{497,2} obligation. As that *man* walked, even he is under
an obligation to walk,

7. beloved, I write not ⁷⁴² *in this* a new command-

 ment to you, but an old commandment, which ye

 were holding from commencement, the command-
⁷³⁰
 ment that is old the declaration which ye *have now*
^{322,2}
^{497,6} heard *from me* exists.

.....
⁷⁴²
 8. Again, I write a new commandment unto you,
^{322,2}⁷⁴⁴
 which thing true is in relation to him and in rela-

 tion to you, *it is this*, that the concealment ⁷⁴⁵ *of truth*

 is passed, and the absence of concealment that is

 true now shines,

9. he that claims in the absence of concealment
⁷⁴⁶
 to exist, and hateth his brother, in the concealment

of truth, he exists until now,

742. *I write not &c.* To express the limitation in the Paraphrase, which the Literal Sense does not do, is the occasion of the *Disarrangement*. See Rule 321.

743. *Again &c.* Literally, *Again I write &c.*; whereas the Sense intended to be conveyed is, *Again i e in the next place, I write &c.*; hence the *Disarrangement*. See Rule 321.

744. *In relation to* the true character and office of our Saviour, and *in relation to* the true effect of sin, man's relation to God.

745. *That the concealment is passed.* Literally, *Absolutely gone*; whereas the Sense intended to be conveyed is, *Has no necessary existence*; hence the *Disarrangement*. See Rule 322,1.

746. *Hateth his brother.* Literally, *Actively does so*; whereas the Sense intended to be conveyed is, *Does not love him*; hence the *Disarrangement*. See Rule 321.

10. he that loves his brother, in the absence of concealment, he abides, and a cause of falling, in him, exists not.

11. But he that hateth his brother, in the concealment of *truth*, he exists, and in the concealment of *truth*, he walketh, and hath no knowledge.⁷⁴⁷ Whither he goeth, for the concealment of *truth*^{747,1} blinded his eyes,
.....

12. I write unto you, little children *in Christ, this*, that the sins that exist on account of his name have sent away you *from Christ*,

13. I write unto you, fathers *in Christ, this*, that ye have known him that is from commencement of⁷³⁰ *this dispensation*, I write unto you, young men *in Christ, this*, that ye have overcome the wicked one,

14. I wrote unto you, little children *in Christ*, because ye have knowledge of the father, I wrote unto you, fathers *in Christ*, because ye have know-⁷³⁰ ledge that existed from commencement of *this dis-*

747. *Stop.* Literally, *The particular place that is before him*; whereas the Sense intended to be conveyed is, *The end that he will ultimately reach*; hence the *Major Stop* here. See Rule 322.

747,1. *The concealment blinded his eyes.* Literally, *Actively did what is stated*; whereas the Sense intended to be conveyed is *Passive, While he was in the dark he was unable to see*; hence the *Disarrangement*. See Rule 322,1.

pensation, I wrote unto you, young men *in Christ*, because strong *men* ye do exist, and *because* the word that is in you, does abide, and *because* ye have overcome the wicked one.

15. Love not the world. Neither the things that are in the world, if any one ⁷⁴⁸ loves the world, the father's love exists not in him,

16. for every thing that is in the world, the lust of the flesh, the lust of the eyes, and the pride of the life *that is present*, is not of the father, but of the world, it is,

17. and the world ^{748,1} is passed away, also the lust of it. But he that doeth the will of the God abideth unto the ever,

18. little children, an end ⁴⁹⁸ of time there is, even as ye heard, that an ⁷⁴⁹ anti *i e* an opponent to Christ comes, and now many ⁷⁴⁹ anti *i e* opponents to Christ

748. *If any one loves the world.* Literally, *Has an affection for it*; whereas the Sense intended to be conveyed is, *Sanctions his having such an affection*; hence the *Disarrangement*. See Rule 322,1.

748,1. *And the world has passed away.* Literally, *Has not present existence*; whereas the Sense intended to be conveyed is, *Has no existence that will endure*; hence the *Disarrangement*. See Rule 322,1. In like manner, *Abideth for ever.* Literally, *In his present form*; whereas the Sense intended to be conveyed is, *In an uninterrupted possession of existence*; hence the *Disarrangement*. See Rule 322,1.

749. *That an anti-christ comes.* Literally, *An opponent to*

^{749,1}
have existence. Wherefore we know, that an end of
⁴⁹⁸
time there is,
.....

19. of us, they went out, but they existed not of us. For if of us, they existed, they had probably continued with us, but *they went out* in order that they should have been made a demonstration, that ^{749,2} all *baptized* exist not of us,

20. but ye an anointing have from the holy *i e* ^{749,3}
from him that is holy, verily ye all have knowledge
of,
....

21. I wrote not to you, that ye have not knowledge of the truth, but that ye have knowledge of it and that ³³³ every lie, concerning the truth, exists not
.....
^{749,4}
i e no lie concerning the truth exists,

^{322,2}
22. who is the liar, if not he that denies that
^{322,2} ^{322,2}
Jesus the Christ is not, this *man* the anti *i e* *opponent*
.....
to Christ is, that denies the father and the son's *at-*
.....
testation thereto,

Christ's person; whereas the Sense intended to be conveyed is, *An opponent to his teaching*; hence the *Disarrangement*. See Rule 322,1.

^{749,1}. *Stop*. The Sense here is not, *That we do necessarily know*, which is the Literal Sense; but, *That we are able to know*; hence the *Major Stop*. See Rule 184.

^{749,2}. *Should have been made a Demonstration*, I have no direct authority for this.

^{749,3}. *Ye all have knowledge of*. Literally, *The possession of*
I 2

23. every one that denies the son's *attestation*, not
⁷³³ even does he hold the father's, he that confesseth the
⁷³³.....
 son's, also he holds the father's,

24. ye, what ye heard from commencement, among
 you, wait for, if among you, it should remain *unat-*
⁷³⁰ *tained*, what, from commencement, ye heard, and ye
 in the son and the father, shall abide,

25. yea this the promise is, which promised to
^{322,2}
 you the life that is eternal,

26. these things I wrote unto you, concerning
 those that seduce you,

27. as ye, the anointing which ye received from
⁷⁵⁰ him, abides in you, so ye have no need, in order
^{750,1}
 that any one should teach you, because the same

 anointing teacheth you, concerning all things, yea
^{322,2} truth it exists, and so not a lie it is, even as it

 taught you, abide in him,

28. even now, little children, abide in him, in
such information ye all recognize; whereas the Sense intended to be
 conveyed is, *Ye all have been informed of it*; hence the *Disarrange-*
ment. See Rule 321.

749,4. See Mat. xxiv. 22, Mark xiii. 20, and Rom. iii. 20.

750. *Ye have no need*. Literally, *Ye require no instruction*;
 whereas the Sense intended to be conveyed is, *You have no want of*
instruction for enabling you to act rightly; hence the *Disarrange-*
ment. See Rule 321.

750,1. *Any one should teach you*. Literally, *Should make you*
know more; whereas the Sense intended to be conveyed is, *Should*
lead you to do more; hence the *Disarrangement*. See Rule 321.

order that when he should have been made manifest, we should have confidence, and should not have been made ashamed by him, at his coming,

29. if ye should have knowledge, that a righteous *man* he existeth, know, that every one that doeth the righteousness *that he professeth*, of him, hath been born,

CHAPTER III.

1. behold what kind of love, ^{750,2} the father hath bestowed on you, in order that children of God we should have been called on account of this, ⁷⁵¹ the world acknowledges not us *to be children*, because it acknowledged not him *to be a child*,

2. beloved. ^{751,1} Now children of God, we exist, though not yet it was made apparent, what we shall be, we have known, that when he should have been made apparent, like *i e* ⁷⁵² *apparent* we shall be to him, because we shall see him. ^{497,2} *We exist* just as he exists,

750,2. *The Father hath bestowed on you.* Literally, *This implies that the blessing had been realized by them*; whereas the Sense intended to be conveyed is, *That the Father hath offered to bestow on you*; hence the *Disarrangement*. See Rule 321.

751. *The world acknowledges not us to be.* Literally, *It does not perceive us to be*; whereas the Sense intended to be conveyed is, *It does not admit us to be*; hence the *Disarrangement*. See Rule 322,1.

751,1. *Stop.* The Sense here is not, *Once children of God*,

3. but every one that hath this hope, in him,
maketh *i e* keepeth pure himself.^{497,2} As *i e* because
that *man* a pure *man* exists,

4. every one that makes the sin *that keeps a man*
impure, also makes the transgression of law to con-
stitute such a sin, as the sin *that keeps a man impure*
the transgression of a law *having such a penalty* is,

5. and ye have known, that that *man* was made
manifest, in order that he should have taken away
the sins *that keep a man impure*, as a sin *that keeps*
a man impure in him, exists not,

6. every one that abideth in him, sinneth not *i e*

which is the Literal Sense; but, *In this world children of God*;
hence the *Major Stop*. See Rule 184.

752. *Like we shall be to him*. Literally, *We shall resemble him*;
whereas the Sense intended to be conveyed is as in the Paraphrase;
hence the *Disarrangement*. See Rule 321.

753. *Also makes the transgression of law*. Literally, *Does the*
act that is a transgression; whereas the Sense intended to be con-
veyed is, *He makes the law that constitutes the act of its transgression*
to be a sin that cannot be pardoned; hence the *Disarrangement*.
See Rule 321. In like manner Verse 5, *In order that he should*
have taken away the sins, does not mean, as the Literal Sense
requires that it should, *The sinful acts committed*, that is, *The guilt*
incurred by them; but, *That he should have taken away the power*
of such sins to necessarily continue their existence. In Christ, *No*
sin has the power of a continued existence, as Repentance will always
release Man in Christ from every sin.

755. *Every one that abideth in him*. Literally, *Every one that*
is straight, cannot be crooked; whereas the Sense intended to be
conveyed is, *Every one that is influenced to do any thing through*
him; hence the *Disarrangement*. See Rule 321.

retaineth not sin, every one that sinneth *i e retaineth sin*, hath not seen him, neither hath understood him,

7. little children, *let* no one, deceive you, he that obtains the justification of Christ, a justified man^{322,2}
^{497,2} is. As that man a justified man is, ^{322,2} ..

8. he that maketh the sin *that keeps a man impure*,
⁷³⁰ of the Devil, is, for from commencement, the Devil
⁷⁵⁶ sinneth *i e retaineth sin*, on account of this, the son
 of the God was made apparent, in order that he
 should have destroyed the works of the Devil,

9. every one that has been born of the God, doth
⁷⁵⁶ not make sin *to be retained*, because seed of him *i e*

 God, in him, remains *even when he transgresses*,
⁷⁵⁶ indeed he is not able to *make sin to be retained*,
 because of the God, he has been born,

756. *Sinneth not*. Let this be noted, that it is not here said, *Transgresseth not*, but *Sinneth not*, that is, *he cannot do any act that will make him necessarily ultimately responsible for sin*. A Sinner is not one that hath transgressed God's commands, and now lives in the enjoyment of pardon and reconciliation through Christ; he is one, "*that abideth in Christ*," yet he hath transgressed, or, in an active sense, *hath committed sin*; but he is a sinner, and in the Apostle's Sense, he alone is one *That sinneth*, that after transgression does not secure pardon for his transgression; it may be, because he alone not merely commences an act of sin, but also completes the same; seeing that he *alone* devises, performs, and perfects, by rejection of repentance, that which constitutes at the day of judgment a sin. I consider *sin*, as here used, to be that act for which man can-

10. in this, manifest the children of the God, and ^{322,2}
⁷⁶⁰.....
 the children of the Devil are, every one that obtains

 not justification, is not of the God, neither he that
 loveth not his brother's *attainment of it*,

11. for this the message is, which ye heard from ^{322,2}
⁷³⁰
 commencement, in order that we should love each
 other's *justification*,

12. not as Cain, after the wicked one, existed, and
 slew his brother, and on account of what, he slew
 him, because his ^{322,2} works ⁷⁶⁰ evil were. And the *works* of

 his brother righteous *were*.

13. Marvel not, brethren, if the ⁷⁶¹ world hates you,

14. we have known, that we have passed from the
 death *incurred by Adam*, in the life *that is in Christ*,
 that we should love the brethren, he that loveth not,
 abideth in the death *incurred by Adam*,

15. every one that hateth his own brother, a
^{322,2}⁷⁶³.....
 murderer is, and ye have known, that no murderer

 hath life eternal, in him, abiding,

not obtain pardon, this, a man so long as he abides in Christ is un-
 able to commit, See Verse 9, *He is not able to sin*.

760. *Are*. See Rule 312. Literally, *In every case*; whereas the
 Sense intended to be conveyed is, *Generally such is the case*; hence
 the *Irregular Government* here. See Rule 382.

761. *If the world hates you*. Literally, *You personally*; whereas

16. by this, we have knowledge of the love *we*
should have, because that *man*, for us, laid down his⁷⁶⁴
 natural life, so we ought, for the brethren, the natural
 lives *of us* to have laid down.

17. Then whosoever should have the property
 of the world, and should see his brother need having,
 and should have shut up his bowels *of compassion*,
 from him, how dwelleth the love of the God in him,²¹⁰

18. little children. We should not love by a
 command. Or not by the tongue's *persuasion to do*
so, but by work and truth *effected in so doing*,

19. by this, we know, that of the truth, we do
 exist, and *as to our state* before him, we shall assure
 our heart,

20. because if our heart should condemn *such*
assurance, verily greater the God is than our heart,⁷⁶⁵
 and knowest all things,

the Sense intended to be conveyed is, *Your doctrine*; hence the *Disarrangement*. See Rule 321.

763. *No murderer hath not*. Literally, *What is stated*; whereas the Sense intended to be conveyed is, *He hath it not so long as he is answerable for the murder*; hence the *Disarrangement*. See Rule 322,1.

764. *Laid down &c.* Literally, *Personally accomplished his death*; whereas the Sense intended to be conveyed is, *Voluntarily consented to his life being taken away*; hence the *Disarrangement*. See Rule 321.

765. *Because if our heart should condemn*. Literally, *Our rejection*.

21. beloved, if the heart⁷⁶⁵ condemns not *such as-*
⁷³³.....
urance, we have confidence towards the God,

22. and whatever we should ask for, we receive of
 him, because we keep his⁷⁶⁶ commandments, and do the
⁷⁶⁶.....
 things pleasing in his sight,
^{322,2}.....

23. yea this his commandment it is, in order that

 we should have believed on the name of his son Jesus
 Christ, and should love one another.^{497,2} As he *Jesus*
 gave commandment to us,

24. and he that keepeth his commandments, in
 him, abideth, and he *abideth* in him, indeed by this
means, we know, that he abideth in us, by the spirit
 of *reconciliation*, which⁷⁷⁰ he gave to us,

CHAPTER IV.

1. beloved. Believe not every⁷⁷² *kind*³³³ of spirit, but

tion of or imperfect obedience to the injunction; whereas the Sense intended to be conveyed is, *The attainment of the blessing by the observance of the injunction*; hence the *Disarrangement*. See Rule 321.

766. *Because we keep his commandments*. Literally, *Effect what is stated*; whereas the Sense intended to be conveyed is, *Acknowledge our obligation to do so*; hence the *Disarrangement*. See Rule 321.

770. *He gave*. Literally, *Without any limitation*; which is not true; hence the *Disarrangement*. See Rule 321.

772. *Believe not every spirit*. Literally, *Believe not every person that speaks by the spirit*; whereas the Sense intended to be conveyed is, *Believe not every statement, that any person makes as dictated by the spirit*; hence the *Disarrangement*. See Rule 321.

try the spirits, whether *accepted* of the God, they
⁷⁷³ exist, for many false prophets ³³³ *i e* ^{773,1} *false claimers of gifts*

from God have gone out into the world,

2. by this, ye know the spirit *that is accepted* of
 the God, every spirit which assents to Jesus Christ,
 in *the* flesh, to have come, *accepted* of the God, it exists,

3. but every spirit which assents not to the Jesus,
accepted of the God, exists not, and this the ⁷⁷⁴ *spirit*
^{322,2} of the anti-christ is, which ye have heard, that it

^{497,5} comes, and now in the world, exists.

4. Already ye, *accepted* of the God, exist, little
 children, and have overcome them *that are accepted*
^{322,2} *of the world*, for *greater* he that is in you is, than he

 that is in the world,

5. they, *accepted* of the world, exist on account
 of this, ⁷⁷⁵ *viz, things accepted* of the world, they talk,
 so the world hears them,

773. *They are.* Literally, *As a whole*, whereas the Sense intended to be conveyed is, *Whether each separately is accepted of God*; hence the *Irregular Government* here. See Rules 312 and 382.

773,1. *Many false prophets are gone out.* Literally, *Many advocates of a false system*; whereas the Sense intended to be conveyed is, *Many advocates of positions that are false*, it may be and possibly was, *positions attached by them to Christianity*; hence the *Disarrangement*. See Rule 321.

774. *Spirit.* I imagine that this word is omitted, in order to shew, that Literally, what is here referred to cannot be so designated.

775. *So the world hears them.* Literally, *What is stated*;

6. we, *accepted* of the God, exist, he that knoweth the God, he heareth us, he who exists not *accepted* of the God, he heareth not us, by this *hearing*, we know the spirit after the truth, and the spirit after the error *respecting acceptance of God*,

7. beloved, we should love one another, for the love that is ^{322,2} *accepted* of the God it is, so every one that loveth, *accepted* of the God, has become, and knoweth the God,

8. he that loveth not, did not know the God, for ^{322,2} the God love is,

9. by this, the love of the God was manifested ⁷⁷⁷ to us, that the God has sent his son, that is only begotten, into the world, in order that we should have life by means of him,

10. in this, the love exists *i e consists*, not that we loved the God, but that he loved us, and sent his son a reconciliation, for our sins *to exist*,

11. beloved, if in this manner the God ⁷⁷⁸ loved us,
whereas the Metaphorical Sense is intended to be conveyed, *The world regards what they state*; hence the *Disarrangement*. See Rule 322,1.

777. *That the God has sent his Son &c.* Literally, *God's love was not made apparent to us, by his sending his Son, but by his Son's having come*; hence the *Disarrangement*. See Rule 321.

778. *The God loved us.* Literally, *Actively did what is stated*;

verily we are under an obligation to one another to love God's *children*, no one yet has been contemplated with admiration *as perfect*,

12. if we love one another, the God, with us,
 abideth, and his love having been perfected in us is,

13. by this, we know, that with him, we abide,
 and he *abides* with us, because of his spirit, he hath
 given to us,

14. and we *as Christians* have been contemplated
 with admiration, and bear witness, that the father⁷⁷⁹
 hath sent the son a saviour of the world,

15. whoever should have confessed, that Jesus^{322,2}
 Christ the son of the God is, the God, with him,
,
 abides, and he *abides* with the God,

16. so have we known and believed the love, which⁷⁸⁰
 the God hath to us, the God love is, and he that^{322,2}
,
 abides in the love, with the God, abides, and the
 God, with him, abides,

whereas the Sense intended to be conveyed is Passive, *He acted in such a loving manner toward us*; hence the *Disarrangement*. See Rule 322,1.

779. *The father hath sent.* Literally, *St. John did not bear witness, that the Father sent the Son, he having no personal knowledge of the fact, he only bore witness, that both the Father and the Son had made a declaration, that such was the case*; hence the *Disarrangement*. See Rule 322,1.

780. *The God hath.* Literally, *To us personally*; whereas the

17. by this, the love that is with us has been made perfect, in order that we should have confidence with respect to the day of the judgment of our actions, that just as that *man* exists *accepted of God*, so we exist in this world *accepted of him*,

18. fear there is not in the love, for the perfect love *vouchsafed* out casteth the fear of judgment, because the fear hath torment. So he that is afraid, has not been made perfect in the love,

19. we love, because he first loved us,

20. if any one should have said, that I love the God, and should hate his brother, a liar he exists. For he that loveth not his brother, who hath attended to the God, he *the brother* who hath not attended to *him*, he is not able to love,

21. and we have this the commandment from him so to judge, in order that he that loveth the God, should love also his brother,

Sense intended to be conveyed is, *Hath evinced in relation to man*; hence the *Disarrangement*. See Rule 322,1.

781. *If any one should have said*. Literally, *Should at any time have made such an utterance*; whereas the Sense intended to be conveyed is, *Should maintain the truth of such a declaration*; hence the *Disarrangement*. See Rule 321.

782. *We have this the commandment*. Literally, *An expressly specified command*; whereas the Sense intended to be conveyed

CHAPTER V.

1. every one that believeth, that Jesus the Christ^{322,2} is, *accepted* of the God, hath become, and every one that loveth him that begets, loveth him that has been begotten of him,

2. on account of this, we acknowledge, that we should love the children of the God.⁷⁸³ When we⁷⁸⁴ should *attain to* love the God,⁷⁸⁴ and do his command-^{....}ments.

3. For this *love* the love of the God is *i e in-*^{322,2}
cludes, in order that we should *be regarded to keep*⁷⁸⁵
his commandments, and his commandments oppres-^{322,2}
sive are not,

4. for every thing that has been appointed by the God, overcometh the world's *opposition to it*, so this^{322,2}
i e hence, the victory that overcame the world's *opposi-*
tion our faith is.

is, *An obligation of observance obtained by deduction*; hence the *Disarrangement*. See Rule 321.

783. *Stop*. The Sense here is not, *During the time we so act*, which is the Literal Sense; but, *Prior to our so acting*; hence the *Major Stop*. See Rule 184.

784. *When we should love God*. Literally, *When it is our duty to do so*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

785. *We should keep &c*. Literally, *Be enabled to keep*; whereas the Sense intended to be conveyed is as stated in the Paraphrase; hence the *Disarrangement*. See Rule 321.

5. And who is he, that overcometh the world's
opposition, if not he that believeth, that Jesus the son^{322,2}
 of the God is,

6. this he Jesus Christ that came *to believers* by^{322,2}
 means of water and blood is, not by only water, but
 by *faith in* the water and by *faith in* the blood of the^{322,2}
gospel ordinance, as the spirit that beareth witness to^{322,2}
the fact it is, even the spirit that is truth it is,
⁷⁸⁶^{322,2}

7. so three *agents* that bear witness there are,

8. the spirit, and the water, and the blood, yet
 the three, in the one *thing attested*, exist,
⁷⁸⁷

9. if we receive the witness of the men *that attest*

to the water, the blood, and the spirit, the witness of^{322,2}
 the God greater is *i e becomes*, for like the witness of^{322,2}

 the God is, that he hath witnessed concerning his

 son,

786. *So three agents that bear witness thereof.* Had the relation here been immediately to the three acts specified, namely, the water, the blood, and the spirit, I see no justification for these words all being in the Masculine Gender, and hence my Paraphrase *Agents*, as by the Gender I suppose that the Sense here has reference not to the Immediate Effects or Consequences of the specified acts, but to that which Man derives from these acts as Teachers or Agents of God for Man's instruction.

787. *If we receive the witness of the men.* Literally, *Accept it as conclusive evidence*; whereas the Sense intended to be conveyed is, *Attach any value to it*; hence the *Disarrangement*. See Rule 321.

10. he that believeth in the son of the God, holds
 the witness, to him, he that believeth not the God's
⁷⁸⁹*witness*, hath made him a liar, because he has not
 believed in the witness, which the God ⁷⁹⁰hath wit-
 nessed concerning his son,

11. and this the witness is, that the God gave life
 eternal to us, and this, the life that is in his son
 exists,

12. he that hath the son, hath the life, he that
 hath not the son of the God, hath not the life,

13. these things I wrote to you, in order that ye
 should know, that ye have an eternal life that believe
 in the name of the son of the God,

14. and this the confidence is, which we have in
 him, that if any thing we should ask for according to
 his will, he heareth us,

15. and were it possible we have knowledge, that

789. *He hath made &c.* Literally, *This is an impossibility*; hence the *Disarrangement*. See Rule 321.

790. *Which the God hath witnessed.* Literally, *Hath in express words personally testified to*; whereas the Sense intended to be conveyed is, *Hath instructed man to believe*; hence the *Disarrangement*. See Rule 321.

791. *The God gave life eternal.* Literally, *Gave an actual donation of what is stated*; whereas the Sense intended to be conveyed is, *Gave us an assurance of the efficacy of means that he prescribed for attaining it*; hence the *Disarrangement*. See Rule 321.

he heareth us, whatsoever we should ask, we have knowledge, that we have the petitions, which we have desired of him,

16. if any one should have seen his brother sinning
⁷⁹²
i e persuing sin. Not *subjecting him* unto death,
^{792,1}
 he shall ask for and give to him *a place in* life
 with those that sin not *sins subjecting* unto death,
^{322,2}
 sin there is *subjecting* unto death, not concerning

 that, I speak, in order that he should have prayed,

^{322,2}
 17. every unrighteousness sin is, and so a sin there
^{322,2}
 is not *subjecting* unto death,
 ..

18. we have seen, that every one that has been
 accepted of the God, does not sin *i e so transgress as*
that he can never be pardoned, yea he that was *truly*
 begotten of the God, does *now* observe him, so the
⁷⁹³
 wicked *state* binds not him,

792. *Stop*. Literally, *That does not bring him to death*; whereas the Sense intended to be conveyed is, *That incurs not the temporal punishment of death*; hence the *Major Stop* here. See Rule 322.

792,1. *He shall ask for and give &c.* It cannot be justified as admissible in Greek, that the two pronouns, *He shall ask*, and, *He shall give*, can have relation to other than one and the same individual; hence the Sense of the Authorized Translation cannot be admitted. This passage deserves especial Note, as by it Man is clearly taught, That in Christ he is required to visit certain sins with the punishment of death, *A sin there is subjecting unto death*. I consider the Sense of, *And give to him life with them &c.*, means, *And admit their place in life to be with them that sin not sins subjecting unto death*.

19. we have seen, that *accepted* of the God, we exist, and the world, complete, in the wicked *state*, rests.

20. And we have seen, that the son of the God,
⁷⁹⁴
 comes, and hath given to us an understanding, in

 order that we should know the true *God*, so we exist
 in the true *God*, in his son, in the Dispensation of
⁷⁹⁵
 Jesus, this *Dispensation* the true God and life eternal
^{322,2}^{322,2}
 is *i e* *discloses*,

21. little children, keep yourselves, from the false
 Gods *presented to you*.

793. *The wicked state binds not.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *In respect of the matter referred to in the Context*; hence the *Disarrangement*. See Rule 322,1.

794. *The Son of the God comes.* Literally, *Again makes his appearance*; whereas the Sense intended to be conveyed, *Has relation to man's requirements, because wanted, the Son of God comes, and hath given to us an understanding*; hence the *Disarrangement*. See Rule 322,1.

795. *In the Dispensation of Jesus.* See 491. I consider that the Sense determines the *Arrangement* here to be *Irregular*, the object of which I consider was designed to show, that the Sense is not, *We exist in his Son Christ by Jesus*, which is the Literal Sense of the Passage if *Regularly Arranged*, but that the Sense intended to be conveyed is as expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JOHN.

SECOND.

1. The presbyter unto *the* elect lady and her children, whom I love in truth *i e I truly love*, and not I only, but also all that have knowledge of the truth,

2. on account of the truth that abideth in us, and with us, shall exist unto the ever,

3. grace, mercy, *and* peace, from God father, and
.....^{322,2}
from Jesus Christ, the son of the father, shall be with
.....
us, in truth and love,
....

4. I was rejoiced greatly, that I have found of thy children walking in truth *i e truly walking*.^{497,2} As we
.....
received commandment,⁷⁹⁶ from father,
.....

796. *As we received commandment.* Literally, *Received a specific ordinance*; whereas the Sense intended to be conveyed is, *Received instruction*; hence the *Disarrangement*. See Rule 321.

5. verily now I beseech *not command* thee lady,
 not as writing *in this* to thee a new commandment,
⁷⁹⁶.....⁷³⁰.....
 but what we were receiving from commencement, in
 order that we should love one another,

6. and this ^{322,2}the love is *that God requires of us*, in

 order that we should walk after his commandments,
 this *love* the commandment exists. ^{497,2}As ye heard
 from commencement, in order that in it, ye should
 walk,

7. *I say in it*, because ³³³many deceivers entered into

 the world, that confess not Jesus Christ's coming
 with flesh, this *man* the *kind of* deceiver and the *kind*

^{322,2}of anti-christ is *to which I refer*,

8. look to yourselves, in order that ye should not
 have lost, what we wrought *among you*, but should

⁷⁹⁷have received a full reward, ³³³.....

9. every one that leadeth out or abideth not in the

 doctrine of the Christ, ⁷⁹⁸hath not God, he that abideth

797. *Received a reward.* Literally, *What we ourselves obtain*; whereas the Sense intended to be conveyed is, *The full donation that God has promised to bestow*; hence the *Disarrangement*. See Rule 321.

798. *He hath not God.* Literally, *Does not possess*; whereas the Sense intended to be conveyed is, *Does not realize his position*; hence the *Disarrangement*. See Rule 321.

in the doctrine, this *man* hath both the father and
 the son,

10. if any one comes to you, and brings not this
 the doctrine of *Christ*. Receive not him, into a
 house, or speak not to encourage him in his evil ways.

11. For he that speaketh to encourage him in his
 evil ways, he partakes in his works that are evil,

12. many things having to you to write, I was not
 determined not to proceed, on account of deficiency of
 paper and ink, but I trust to have been with you,
 and face to face to have spoken, in order that your
 joy having been made full, should be,

13. the children of thy sister that is elect greet
 thee.

799. *If any one comes to you.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *As a Brother or Instructor in Christ*; hence the *Disarrangement*. See Rule 322,1.

800. *Brings not.* Literally, *Proclaims not this doctrine*; whereas the Sense intended to be conveyed is, *Does not assent to it*; hence the *Disarrangement*. See Rule 321.

802. *Speak not &c.* Literally, *To please him in any way*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

803. *The children of thy sister that is elect greet thee.* I think it probable that had the *Arrangement* here been *Regular*, it would have implied, That St. John had received an express request to convey greetings to those he addressed, and that the *Disarrangement* is intended to show, that though he had not actually received such a request, he was confident he should have received it, had an opportunity occurred for his so doing.

A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JOHN.

THIRD.

1. The presbyter unto Gaius the beloved, whom
I love in truth *i e I truly love,*

2. beloved, above all things, I desire thee to be
prosperous and in health. As thy soul is prosperous.

3. For I was rejoiced greatly by bringing of
brethren even of thy witnessings to the truth. As
thou, in truth *i e verily*, dost walk,

4. counting no favor *shewn to me* greater than these

805. *Thy soul.* If the soul is an actual part of a man, such as his hand, foot, head &c., or an actual separate Existence, not connected with man's body, one of which the Literal Sense of these words implies it to be; I know of no reason for the *Disarrangement* here; but if the soul is only a quality of man, or the result of the mental operations of man, then the *Disarrangement* is necessary. See Rule 321, and my Tract on *Πνευμα*. This is a very important passage.

806. *Counting no favor greater than this.* Literally, *For the attainment of any object*; whereas the Sense intended to be conveyed

things, in order that I hear of the my children, in

 the truth, walking,

5. beloved, a thing worthy of faith thou doest,
 whatever thou shouldst have done for the brethren,
 and this thing *i e the same thing for* strangers,

6. which bore witness to thy ⁸⁰⁷love, before church,

 whom rightly thou shalt assist, having escorted laud-
 ably after the God.

7. Because on account of the name *they bore*, they
 went forth, nothing taking from the Gentiles.

8. Therefore we are under an obligation to receive
 the such like, in order that fellow helpers we should
 be to the truth,

9. *we* having written something *on this head* to
 the church, but Diotrephes that loveth to have the
 pre-eminence among them, receiveth not affection-
 ately us,

10. on account of this, if I come, I will bring to
 remembrance of him, the works which he effecteth by
 malicious words, prating against us, and not being

is, *In relation to my ministerial duties I attach this value to it* ;
 hence the *Disarrangement*. See Rule 321.

807. *Thy love*. Literally, *The love possessed by thee* ; whereas
 he Sense intended to be conveyed is, *The kindness thy love led*
thee to shew them ; hence the *Disarrangement*. See Rule 321.

satisfied with this. ⁸⁰⁸ Even he doth not receive hospitably the brethren, and ⁸⁰⁹ restrains them that wish,
and out of the church *to which they belong*, casts,

11. beloved. Follow not the *i e that that is* evil, but the *i e that that is* good, he that doeth good, *accepted* of the God, exists, he that doeth evil, he ⁸¹¹ hath not seen the God,

12. ⁸¹² it has been witnessed to by Demetrius in all
things, even in it the truth. And also we bear witness, and thou hast known, that our ^{322,2} witness true is,

13. many things I was having to have written to thee, but I desire not with ink and pen to thee to write.

14. Verily I trust shortly to have seen, and face, to face, we shall speak,

15. Peace *be* with thee, ⁸⁰³ the friends salute thee,
greet the friends in name *i e those who are nominally*
friends.

808. *Stop.* The Sense here is not, *That in all cases he does what is stated*, which is the Literal Sense; but, *That this is the bearing of his conduct*; hence the *Major Stop*. See Rule 184.

809. *He restrains them.* Literally, *He effects that object*; whereas the Sense intended to be conveyed is, *He endeavours to do so*; hence the *Disarrangement*. See Rule 321.

811. *He hath not seen the God.* This must be a troublesome passage to those who accept the general explanation of John xiv. 9.

812. *It has been witnessed.* Not, *Actually what is stated*, which is the Literal Sense; but, *His teaching necessarily requires such to be the case*; hence the *Disarrangement*. See Rule 321.



A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JUDE.

1. Jude, a servant⁸¹⁴ of Jesus Christ. And a
 brother with James to those that by God father
 have been sanctified even by Jesus in Christ *i e*
⁴⁹¹*in christianity*, preserved, called,
2. may mercy to you, and peace,²¹⁰ and love have
 been increased,
3. beloved, giving³³³ all diligence⁸¹⁵ to write to you,
^{815,1}concerning our common salvation, I had⁸¹⁶ a necessity
 to have written to you, entreating to contend for

814. *A servant of Jesus Christ.* I conceive the Literal Sense of this implies, at that time, direct appointment of Christ, which not being the case here, is the occasion of the *Disarrangement*. See Rule 321.

815. *Giving all diligence.* *Disarranged* to mark limitation, thus, *Striving with great desire and application.* See Rule 321.

815,1. *Our common salvation.* Literally, *That of the addresser and addressed*; whereas the Sense intended to be conveyed is, *That of Christians*; hence the *Disarrangement*. See Rule 321.

816. *I had a necessity.* *Disarranged* to mark limitation, thus, *It was almost necessary.* See Rule 321.

that *salvation* that was once delivered to the saints in *the exercise of faith*.

4. For some men crept in unawares, that formerly have been ordained to this the condemnation *they* receive, wicked *men* changing the grace of our God,
⁸¹⁷
⁸¹⁸
 into lasciviousness, and denying our only master and

 Lord, Jesus Christ.

.....⁸¹⁹
 5. But I determine to have brought to remem-
⁸²⁰
 brance of you all things, you having once seen, that
⁸²¹
 Joshua having saved people out of the land of Egypt,
⁸²¹⁸²²
 afterward destroyed them that believed not.

817. *Changing the grace of our God.* Not *Actually* changing, which is the Literal Sense; but, *Endeavouring to substitute lasciviousness in the place of the grace of God*; hence the *Disarrangement* of the word *changing*. See Rule 321.

The grace of our God, means Literally, *The grace possessed by God*; whereas the Sense intended to be conveyed is, *The grace God has shewn to man*; hence the *Disarrangement*. See Rule 321.

818. *Denying our only &c.* Literally, *Actually* doing so; whereas the Sense intended to be conveyed is, *So changing His doctrine as in effect to deny His authority*; hence the *Disarrangement*. See Rule 321.

819. *I determined to have brought to remembrance &c.* Literally implies, *They had actually forgotten*; whereas the Sense intended to be conveyed is, *I determined to re-state what had been before stated to you*; hence the *Disarrangement*. See Rule 321.

820. *You having seen once.* Literally, *Having actually beheld*; whereas the Sense intended to be conveyed is, *Having at one time acknowledged the fact*; hence the *Disarrangement*. See Rule 321.

821. *That Joshua having saved.* Literally, *Personally delivered*; whereas the Sense intended to be conveyed is, *Been the employed means of delivering*; hence the *Disarrangement*. See Rule 321.

822. *Stop.* The Sense here is not, *That believe not even messengers*, which is the Literal Sense; but, *He destroyed them*

6. Even messengers that preserved not the be-
⁸²³ginning of themselves, though having left the own
habitation, as to judgment of great day, he has left
⁸²⁴us in chains eternal of darkness *i e* ignorance,

7. and as Sodom and Gomorrha, and the cities
⁸²⁶about them, having given themselves over to for-
nication the like manner to these *messengers*, even
having gone away after strange flesh, are set forth an
⁸²⁷example by an eternal fire, ⁸²⁸undergoing a judicial
^{828,1}sentence.

that believed not, even if they were messengers; hence the Major Stop. See Rule 184.

823. *The beginning of themselves.* Literally, *Of their own existence*; whereas the Sense intended to be conveyed is, *Of their coming to act for God*; hence the *Disarrangement*. See Rule 321.

824. *In chains eternal.* Literally, *For ever without limitation*; whereas the Sense intended to be conveyed is, *For ever as regards man's knowledge in his human state*; hence the *Disarrangement*. See Rule 321.

825. *The cities about them.* Literally, *All the cities round them*; whereas I conceive the Sense to be, *Only certain cities about them were so visited*; hence the *Disarrangement*. See Rule 321.

826. *Having given themselves over.* Literally implies, *An actual specific acceptance*; whereas the Sense intended to be conveyed is, *Having habitually performed the like things*; hence the *Disarrangement* of these words. See Rule 321.

The same manner. Literally, *In the detail*; whereas the Sense intended to be conveyed is, *The same in principle, want of faith in God*; hence the *Disarrangement*. See Rule 321.

827. *By fire eternal.* Sodom was an eternal example to man of God's displeasure against sin, in His destruction of it and its inhabitants by fire; eternal, since in relation to the destruction of their connexion with the present world, it ceases not. In what other Sense Sodom is an example to man, in the requirements of the context, or the fire is to man Eternal, seeing it is nowhere now to be discovered by him, I wait to be informed.

8. Likewise inded truly also these ⁸²⁹ *men* seeing by
 dreams. They verily ⁸³¹ profane flesh *i e* ⁸³² *human judgment*.
 And ⁸³² despise authority. And ¹⁸⁴ speak evil of dignities.

9. Now the Michael that is archangel, at that
 time ⁸³³ contending with the Devil, was disputing con-
 cerning the Moses's body, ^{833,1} ventured not on a
 condemnation to have produced blasphemies, but said,
⁸³⁴ Jehovah may have rebuked thee.

828. *Undergoing a judicial sentence.* Literally implies, *A sentence publicly pronounced against the infringement of an actually promulgated law*; which not being true in the present case, is the occasion of the *Disarrangement*. See Rule 321.

828,1. *Stop.* The Sense here is not, *Likewise undergoing &c.*, which is the Literal Sense; but, *Likewise further transgressing*; hence the *Major Stop*. See Rule 184.

829. *Men seeing by dreams.* If this conveys the true Sense of this passage, what evil, misery, and fear might have been saved, had man assuredly known, that dreams are not the voice of Almighty God.

831. *They profane the flesh i e human judgment*, hence the Omission of the Article. See Rule 343; and this being spoken not in relation to the judgment of all men, which is the Literal Sense, but only in relation to that of themselves, is the occasion of the *Disarrangement*. See Rule 321.

832. *Despise authority.* Literally, *All authority*; whereas the Sense intended to be conveyed is, *Any authority that is not their own*; hence the *Disarrangement*. See Rule 321.

833. *Contending with the Devil.* I have no knowledge of the particulars of this event, that enables me to determine the occasion of the *Disarrangement* here.

833,1. *The Moses' body.* No one can justly contend that the Sense of the Original here is, *For the possession of the body of Moses*, since such a Sense could never have been expressed as the words here stand in the Original; I think it probable that the Sense intended to be conveyed is, *They disputed whether Moses ever had a body*.

834. *Jehovah.* Mr. L. Shadwell's observations on this word in

10. But these *men*, whatever things even they have not seen, they blaspheme. And whatever things naturally, as the irrational creatures they come upon, by these things, they are destroyed,

11. woe to them *i e is theirs*, that they were departed in the way of the Cain referred to, and ran violently in the error of the Balaam referred to after reward, and destroyed themselves in the gainsaying of the Core referred to,

12. these *men* exist in your loves for them, blemishes, feasting together, without fear themselves, governing, clouds without water, of winds, being hurried away, trees whose fruit is withering, unprofitable, twice dead, having been rooted up,

13. raging waves of sea, foaming out their own disgraces, wandering stars, to which blackness of darkness, unto ever, has been reserved.

his "Gospel according to Matthew" have convinced me that when ever the Greek word *Lord* is without the Article prefixed, used as a Distinctive Appellation of *God*, it should be translated *Jehovah*, and not as I have hitherto translated it *God*. I shall therefore for the future always translate this word in such places *Jehovah*.

Jehovah may have rebuked thee. Literally, *May do so personally to thee*; whereas the Sense intended to be conveyed is, *May have so commanded that thou wilt find thyself rebuked*; hence the *Disarrangement*. See Rule 321.

835. *They were departed &c*. Not, *In the identical way of Cain*,

14. Even Enoch seventh, from Adam, prophesied also to these *men*, saying.^{497,3}

15. Behold Jehovah came with his ten thousand saints to have executed judgment, upon all, and to have convinced all the ungodly concerning all their works of wickedness, which they acted wickedly, and concerning all the severe things, which they spoke against him,

16. these persons habitually ungodly ^{322,2} *murmurers* are, complainers, after their lusts, walking, and their
⁴⁹⁸
 mouth speaks without limits, high esteeming an external appearance of advantage a gain.

17. But ye beloved, remember the words that have been spoken by the apostles of our Lord Jesus Christ,

18. that they told you, at last time, mockers shall exist, by the ⁸³⁸ lusts of themselves *i e of their own crea-*
tions, walking after the wickedness *for which they are*
responsible,

which is the Literal Sense; but, *In the way that the principles of Cain would dictate*; hence the *Disarrangement*. See Rule 321.

836. *Their own disgraces*. Literally, *What they regarded as such*; whereas the Sense intended to be conveyed is, *Boasting of acts which if rightly estimated were disgraceful*; hence the *Disarrangement*. See Rule 321.

838. *The lusts of themselves*. Literally, *Confined to themselves*; whereas the Sense intended to be conveyed is, *Originated by themselves*; hence the *Disarrangement*. See Rule 321.

19. these sensual *men* that separate are, not hav-
⁸³⁹ing a spirit *i e* mental restraint.

20. But ye beloved, building up yourselves in
⁸⁴¹your most holy faith, in a spirit ⁴⁹²holy *i e* freed from
 guilt, praying for yourselves,

21. in the love of God *vouchsafed to man*, we
 should have kept, waiting for the mercy of our Lord
 Jesus Christ, with respect to life eternal,

22. and whom indeed ye compassionate being
 divided from,

23. save, out of fire, snatching. Even whom ye
 compassionate through fear, ⁴⁹⁸hating even a garment
 that has been defiled by the flesh *referred to*.

24. Now glory, majesty, dominion, and power,
⁸⁴⁴above every thing of the age *be* both now and unto
 all the evers,

839. *Not having a spirit.* The omission of the Article, precludes any reference here to what is termed, *The ordinary or extraordinary gifts of the Holy Ghost*. See my Tract on *πνευμα*.

All men have a mind, but all have it not so, as to make its dictates the director of their conduct, which is what is here intended by, *Not having a spirit*; hence the Paraphrase, and hence the *Disarrangement*. See Rule 321.

841. *Your holy faith.* Literally, *The faith exercised by you*; whereas the Sense intended to be conveyed is, *The particulars believed by you*; hence the *Disarrangement*. See Rule 321.

842. *The love of God.* Literally, *The love possessed by God*; whereas the Sense intended to be conveyed is, *The love God has shewn to man*; hence the omission of the Article. See Rule 101.

25. to him that is able to have kept you from
⁸⁴⁴.....
 falling, and to have presented *you* before the presence

 of his glory, without blemish, in respect of excessive
⁸⁴⁵.....
 joy in our only God Saviour, through Jesus Christ
^{497,8}.....
 our Lord. Amen.

844. *Now glory &c.* Literally means, *Now glory &c. is to Him &c.*; whereas the Sense intended to be conveyed is, *Now ascribe to Him all glory &c.*; hence the *Disarrangement*. See Rule 321.

845. *Our only God Saviour.* To express the Sense of the Received Translation, the *Form of Greek* would be, *To the only God, the Saviour of us*, but the Article is nowhere expressed. God here teaches us, that man may have deliverers *i e* Saviours, but he has, *only one God Saviour*.

Let this be Noted.—From this place, in the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Disarrangement*. See Rule 321, or, 322,1.

A LITERAL TRANSLATION OF A REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I.

1. A Revelation of Jesus Christ, which ⁸⁴⁶the God
gave to him to have shewn to his servants, what
things are necessary to have come with speed, and
did signify, *he* having sent by means of his angel to
his servant John,

2. who attested to the word of the God, and the
witness of Jesus Christ, whatsoever he knew,

3. blessed *is* he that reads, and they that hear the
words of the prophecy *he has declared*, and keep the
things that have ⁸⁴⁷been written in it. For the time of
fulfilment near *is*,

846. *Which the God gave to him.* Literally, *In the exact words recorded; whereas &c., Which was delivered by the sanction of God; hence &c., 321.*

847. *That have been written in it.* Literally, *Absolutely transcribed; whereas &c., That are derived from it; hence &c., 321.*

4. John to the seven churches that are in the Asia, *may* grace *be* to you and peace, from him that exists, and that existed, and that comes, and from the seven spirits *of those churches*, which are before his throne,

5. and from Jesus Christ the witness that is faithful, the first begotten of the dead, also the prince of the kings of the earth that loved us and washed us, from our sins, in his blood,

6. and made us, kings and priests to his God and Father, to him, the glory and the strength *of whom exists* unto the evers of the evers. Amen.

7. Behold, he comes in the clouds, so every eye shall see him, even whosoever pierced him, then all the kindreds of the earth shall wail because of him. Even so. Amen,

848. *Was.* The *Government* here appears to me to determine, that the word I translate *Was*, should be considered to be the *Perfect Participle*.

849. *In his blood.* Observe it is not, *In the blood of himself*.

849,1. *Kings*, I prefer this to Griesbach's reading.

849,2. *So every eye shall see him.* Literally, *Actually behold*; whereas &c., *Be aware of his coming*; hence &c., 321.

850. *Pierced him.* Literally, *This would be confined to the single individual that pierced his side*; hence &c., 321.

850,1. *Then all the kindreds of the earth shall wail.* Literally, *The wailing shall generally affect them*; whereas &c., *No kindred shall be exempt from so doing*; hence &c., 321.

8. I the Alpha and the Omega ^{322,2} am, Jehovah the ⁸⁴⁸ God declareth, he that exists, and that existed, and that comes, that is Almighty,

9. I John your brother and companion, in the tribulation, and kingdom, and patience concerning Jesus Christ, was in the isle that is called Patmos, for the word of the God, and for the testimony of Jesus Christ,

10. I was in spirit, at the Lord's day ⁸⁵¹ *i e the day of judgment*, and heard behind me a great voice as of a trumpet saying,

851. This is one of the few portions of Holy Scripture that are advanced to sanction the Observance of Sunday in the place of the Sabbath. All the Texts that are commonly advanced for this object, are as follows, John xx. 19 and 26, Acts ii. 1, and xx. 7, and 1 Cor. xvi. 2.

The received Translation is, "*I was in the Spirit on the Lord's Day.*" On this Tradition asserts. Here we are taught by God, not only that Christians were appointed a different Sabbath to that of his ancient people, but even that that day is to be otherwise named, and so named, as to mark the reason of the change of day, and of the great event to be kept in remembrance by that day, and by that change. But Fact says, That to convey the Sense of the Received Version, the Article must have been expressed before the word, *Spirit*, (See my Tract on Πνευμα) and that there is no authority for regarding, *The Lord's Day*, to be other, than, *The day of judgment*, elsewhere styled, *The day of the Lord*, or, *The day of Lord*, See 1 Cor. v. 5, 2 Cor. i. 14; 1 Thess. v. 2, 2 Peter iii. 10. *The Lord's Day*. Literally, Is a day that occurs but once; *One of the days of the Lord*, would be one of the forms in which the Sense, commonly attributed to these words, would be expressed in Greek. I am indebted for a great part of the Sense of this Passage, to the Author of "The Sabbath" by a Layman, 1849. See xvii. 3.

11. what thou seest, write in a book, and send it unto the seven churches, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea,

12. and I turned to see the voice, which spoke with me, and having turned, I saw seven golden candlesticks,

13. and in midst of the seven candlesticks, like to a son of man, having been clothed with a garment down to the feet, and girt with about the paps a golden girdle.

14. And his head, even the hairs white, like wool white as snow, and his eyes, as a flame of fire,

15. and his feet, like to fine brass, as in a furnace, having been melted, and his voice as a sound of many waters,

16. and having ⁸⁵³at his right hand seven stars, and out of his mouth, a sharp two-edged sword proceeding, and his countenance ⁸⁵⁴as the sun shineth in its strength,

853. *At right hand.* Literally, *Always in that place in relation to the actual person specified*; whereas &c., *In that place which*

17. and when I saw him, I fell at his feet, as dead, and he laid his right *hand*, upon me, saying. Be not afraid, I ^{322,2} the first and the last am, and he that ⁸⁵⁶ has life, though dead I was,

18. and behold living I exist unto the evers of the evers, and have the keys of the death *to which man is subject*, and of the grave, *where such dead are*.

19. Therefore record, what *things* thou sawest, even what exist, and what ³⁸² are about to be after these things,

20. the mystery of the seven stars, which thou sawest at my right hand, and the seven candlesticks that are gold, the seven stars, ⁸⁵⁷ angels of the seven churches are, and the candlesticks that are seven, ⁸⁵⁷ seven churches are,

bears the designation of the right hand of the party specified; hence &c., 321.

854. *As the sun shineth.* Literally, *Having an exact resemblance; whereas &c., As descriptive only of similar brightness; hence &c., 321.*

856. *For dead I was.* I conceive that our blessed Lord was not in the full Literal Sense *Dead*, since he was invested with the power at the expiration of three days and nights to regain his life; hence &c. I conceive, 321.

857. *Angels of the seven churches are.* The cause of the *Disarrangement* here is to shew, that the Sense is to be understood Metaphorically, the stars are not angels, they do but represent them; hence &c., 322.

CHAPTER II.

1. write to the angel of the church in Ephesus.
⁸⁵⁸
 Even the *things* he says, he that retains the seven stars, at his right hand, he that walketh in midst of the seven candlesticks that are gold,

2. I have known thy works, and thy labour, and thy patience, and that thou art not able to have borne evil *persons*, and tried them that boast themselves apostles to exist, but exist not, and found them liars,

3. and *that* thou hast patience, and carried a heavy
⁸⁶⁰
 burden on account of my name, yet art not weary,

4. nevertheless I have against thee, that thou dismissed thy love that is first *i e thy natural affection*.
⁸⁶¹
⁸⁶² ..

5. Therefore remember. From whence thou fell,

858. *Write to the angel of the Church in Ephesus.* Literally, *Exclusively to him*; whereas &c., *Write to the church through him*; hence &c., 321.

The cause of the *Disarrangement* of the word *Church* is to shew, that the Church referred to, was not an institution peculiar to Ephesus, which the Literal Sense would require it to be, but that it had existence in other parts of the world; hence &c., 321.

860. *For thou hast patience.* Literally, *This expresses the possession of a material substance*; whereas &c. has relation to, *The exhibition of a quality*; hence &c., 321.

861. *Thou dismissed thy first love.* Literally, *Thou actually passed sentence against it*; whereas &c., *Thou neglected to observe it*; hence &c., 321.

862. *Stop.* Literally, *The particular place thou didst occupy*;

yea repent, and the first works, do. Or else I come to thee quickly, and will remove thy candlestick, out of its place, except thou should have repented,

6. notwithstanding this thou hast *held*, that thou hatest the deeds of the Nicolaitanes, which also I hate,

7. he that hath an ear, hear, what the spirit saith unto the churches to him that overcometh, I will give him to have eaten of the tree of the life, which exists in the paradise of my God,

8. and write to the angel of the church in Smyrna.
Even the *things* he says, *he that is* the first and the last who dead was, yet he hath life,

9. I have known thy works, and the tribulation, and the poverty, (notwithstanding rich thou existest,) and the blasphemy, of those that affirm themselves Jews to be, yet exist not, but a synagogue of the Satan *exist*,

10. fear nothing, which thou art about to suffer.
Behold, the devil is about to cast of you, into prison,

whereas &c., *The state of perfection in which thou once was*; hence the *Major Stop* here. See Rule 322.

863. See Luke xxiii, 43.

863,1. *I have known thy works*. Literally, *Works peculiarly thine*; whereas &c., *Works that thou hast done*; hence &c., 321.

in order that ye should have been tried, for ye shall have tribulation for days ten, be, faithful unto death, and I will give to thee the crown of the life *that is eternal*,

11. he that hath an ear, hear, what the Spirit saith unto the churches, he that overcometh should never have been injured by the death that is second,

12. and ⁸⁵⁸write to the angel of the church in Perga-
mos. Even the *things* he says, that hath the sword
that is two-edged that is sharp,

13. I have known thy works, and how thou ⁸⁶⁶dwellest. Where the throne of the Satan *is*, yet thou holdest fast my name, so thou should not have denied my faith, even in the days in which, Antipas my witness that was faithful *lived*, *he* who was slain ⁸⁶⁶among you. Where the Satan ⁴⁹⁸dwells,

14. but I have against thee a few things, because thou holdest there a retaining the doctrine of Balaam, who was teaching to the Balac to have cast a

864. *The devil is about to cast you.* Literally, *Personally do what is stated*; whereas &c. Passive, *Cause you to be cast*; hence &c., 321.

866. *Stop.* Literally, *In the exact place that he occupies*; whereas &c., *In a corresponding extent of wickedness*; hence the *Major Stop* here. See Rule 322.

stumbling-block, before the sons of Israel, to have eaten things sacrificed to idols, and to have committed fornication.^{497,1}

15. Thou holdest even thou a retaining the doctrine²¹⁰
⁸⁶⁸
 of the Nicolaitanes in effect.

16. Therefore repent. Or else I come to thee quickly, and will fight against them, with the sword of my mouth,

17. he that hath an ear, hear, what the spirit saith unto the churches to him that overcometh, I will give to him of the manna that has been hidden, and I will give to him a white stone, and on the stone a new name having been written, which no one hath seen, save he that receives,

18. and write to the angel of the church in Thyatira.⁸⁵⁸

 Even the *things* the Son of the God says, that hath his eyes, as a flame of fire, and his feet, like to brass,

19. I have known thy works,^{863,2} and the love, and the

 faith, and the service, and thy patience, and *that* thy works that are last, more than the first *are*,

868. *In effect—In like manner.* The Context I conceive sanctions this Translation.

20. yet I have against thee, that thou suffered thy female Jezebel that calls herself a prophetess, and she teaches and seduces the my servants to have committed fornication, and to have eaten things sacrificed to idols,

21. and I gave her space, in order that she should have repented, but she wishes not to have repented of her fornication.^{497,3}

22. Behold I cast her, into a bed, and those that commit adultery with her, of great tribulation, except they should have repented of her works,

23. and her children I will kill cruelly in death, and all the churches shall know, that I that search-^{322,2} eth reins and hearts am, and will give to each one of you, according to your works.

24. And so I say through you to the rest that are⁸⁷⁰ in Thyatira, as many as have not this doctrine, which knew not the depths of the Satan, that they proclaim, I will not put on you another burden.³³³ ^{870,1}

25. Nevertheless what things ye have, hold fast, until when, I probably should have come,

870. *I say through you.* Literally, *I commission you to convey this instruction*; whereas &c., *In reproving you, I desire to be understood to reprove all in Thyatira*; hence &c., 321.

26. and he that overcometh and keepeth to *the* end my works, I will give to him power, over the nations,

27. and he shall rule them, with an iron rod, as the vessels that are made of potter's clay, they shall be broken, for so I have received from my father,

28. and I will give to him the star that is early,

29. he that hath an ear, hear, what the spirit saith unto the churches,

CHAPTER III.

⁸⁵⁸

1. and write to the angel of the church in Sardis.

.....
Even the *things* he says, he that hath the seven spirits of the God, and the seven stars, I have known *thy* ^{863,2} *works*, that a name thou hast, that thou hast life, yet *dead* thou existest.

2. be watching, and strengthen the things remaining, which were about to have died. For I have not ^{863,2} found *thy* *works* having been perfect in the sight of my God.

⁸⁷¹
3. Therefore remember. How thou hast received

870,1. *Stop.* The Sense here is not, *That they proclaimed, I will not put on you another burden save what things ye have*; hence the *Major Stop*. See Rule 184.

871. *Stop.* Literally, *Remember the manner in which thou hast*

and heard, and repent and hold fast. For if thou shouldst not have watched, I will come on thee, as a thief, and thou shouldst not have known what hour, I will come upon thee,

4. yet thou hast ³³³ a few names, in Sardis, which

 defiled not their garments, even they shall walk with me, in white, for worthy they exist,

5. he that overcometh, this *man* shall clothe in white garments, and I will not blot out his name, out of the book of the life *referred to*, but I will confess his name, before my Father, and before his angels,

6. he that hath an ear, hear, what the spirit saith unto the churches,

7. and ⁸⁵⁸ write to the angel of the church in Philadelphia. Even the *things* he says, *he that is* the

 holy, the true, he that hath the key of the David, he
^{871,1}
 that openeth, and no one shutteth, and shutteth, and

^{871,1}
 no one openeth,

8. I have known ^{863,2} thy works. ^{497,3} Behold I have set

 before thee a door, which having been opened, no one

received ; whereas &c., *Remember the fact, that thou hast received* ; hence the *Major Stop* here. See Rule 322.

871,1. *He that openeth and no one shutteth*. Literally, *Under any circumstances* ; whereas &c., *In opposition to his will* ; hence &c., 321.

is able to have shut it, because thou ⁸⁷² hast a little
 strength, and kept ^{863,2} my word, and denied not my
^{497,3} name.

9. Behold I constitute of the synagogue of the
 Satan those that assert themselves Jews to exist, and
 exist not, for they lie. ^{497,3} Behold I will effect them, in
 order that they should have come and worshipped
 before thy feet, and *worship thy* knowledge, for I
 loved thee,

10. because thou kept the word of my patience,
 so I will ⁸⁷³ keep thee, from the hour of the temptation
 that is about to come upon the whole world to have
 tried them that dwell on the earth,

11. I come quickly, hold fast, what thou hast, in
 order that no one should have taken thy crown,

12. he that overcometh, I will make him a pillar,
 in the temple of my God, and out he should not have
 gone for the future, and I will write on him the name
 of my God, and the name of the city of my God,
 the new Jerusalem, that comes down out of the hea-
 ven from my God, also my name that is new,

872. *Because thou hast a little.* Literally in this connexion, *To prevent its being shut*; whereas &c., *I have so acted, because thou hast a little strength*; hence &c., 321.

13. he that hath an ear, hear, what the spirit saith unto the churches,

14. and ⁸⁵⁸write to the angel of the church in Laodicea. Even the *things* he says, the Amen, the witness that is faithful and true, the beginning of the creation of the God,

15. I have know ^{863,2}thy works, that neither cold thou existest, nor zealous, would, ^{322,2}cold or zealous thou ^{497,1}wert.
.....

16. So then because lukewarm thou existest, and neither cold nor zealous, I am about thee to have vomitted out of my mouth,

17. for thou sayest, that rich I exist, and have abundance, and have need of nothing, and hast not ⁸⁷⁴known, that thou the *i e him that is* ^{322,2}wretched art, and the miserable, and poor, and blind, and naked,

18. I counsel thee to have bought of me gold having been tried in *the* fire, in order that thou shouldst have riches, even white garments, in order that thou shouldst have clothing, and the shame of thy

873. *I will keep thee.* Literally, *Thee in particular*; whereas &c. General, *All that have thy character*; hence &c., 321.

874. *Have need of nothing.* Literally, *Possess everything they desire*; whereas &c., *They have no need of instruction how to obtain what they desire*; hence &c., 321.

nakedness should not have appeared, and eye salve to have anointed thine eyes, in order that thou shouldst see,

19. I, though I love all *such*, I do rebuke and chastise. Therefore be zealous and repent.

20. Behold I have stood at the door, and now do knock, if any one should have heard my voice, and should have opened the door, verily I will come in to him, and sup with him, and he, with me,

21. he that overcometh, I will give to him to have set with me, on my throne, as also I overcame, and set with my Father, on his throne,

22. he that hath an ear, hear, what the spirit saith unto the churches.

CHAPTER IV.

1. after these things, I looked, and behold a door having been opened into the heaven, and the voice that was first, which I heard *was* as of a trumpet speaking to me, saying, come up hither, and I will shew thee,

875. *I, though I love as many as do so.* Had the *Arrangement* been *Regular*, it would have implied, *That the same that he loved, he rebuked and chastened*; whereas &c., *That though he loves those that do so, he rebukes and chastens if necessary*; hence &c., 321.

875,1. *If any one should have heard my voice.* Literally, *In any manner*; whereas &c., *With attentive regard*; hence &c., 321.

what things are necessary to happen after these things,

2. and immediately I was in spirit *i e in a trance*,
⁸⁷⁶
 and behold a throne was being placed in the heaven,

 and on the throne, *one* sitting,

3. and he that sits, *was* like in appearance to a jasper or sardine stone, and a rainbow *was* surrounding the throne, like in appearance to an emerald,

4. also surrounding the throne, thrones twenty-four, and on the thrones twenty-four presbyters sitting, having been clothed in white garments, and on their heads golden crowns,

5. and from the throne, lightnings and thunder-
³³³
 ings and voices proceed, and seven lamps of fire *were*

 being burned before his throne, which the seven
^{322,2}
 spirits of the God are,

6. and before the throne, *there was* as a glassy sea like to crystal, and in midst of the throne, or *i e rather* in a circle of the throne, *were* four beasts being full of eyes before and behind,

7. and the beast that was first like *is* to a lion,

876. *A throne was being placed.* Literally, *It actually was as is stated*; whereas &c., *My imagination was as is stated*; hence &c., 322,1.

and the second beast like *is* to a calf, and the third beast having the face of a man, and the fourth beast like *is* to a flying eagle,

8. and the four beasts, one by one of them, having each six wings. ^{876,1} Surrounding and within they were full of eyes, and ⁸⁷⁷ have not rest by day or night, saying, holy, holy, holy, Jehovah the God that is Almighty *is*, that was existing, and that does exist, and that comes,

9. and when the beasts shall give glory and honor and thanks to him that sitteth on the throne that liveth unto the evers of the evers,

10. the twenty-four presbyters shall fall down before him that sitteth on the throne, and worship him that liveth unto the evers of the evers, and cast their crowns before the throne, saying,

11. worthy O Lord thou art to have received the ^{322,2} glory and the honor and the power *we ascribe to thee*, for thou created the all things *on account of which it*

876,1. *Stop.* What follows this Stop has not immediate relation to what precedes, which the Literal Sense requires it should have; but, *To what succeeds it*; hence the *Major Stop*. See Rule 184.

877. *And have not rest by day or night.* Irregular to shew, that the Sense is to be understood with limitation, *They were not absolutely without any repose*; hence &c., 321.

is ascribed, and on account of thy pleasure they were existing and created,

CHAPTER V.

1. then I saw in the right hand of him that sitteth on the throne a book, having been written within and on the back, having been sealed with seven seals,

2. and I saw a strong angel proclaiming with a loud voice, ^{322,2} who worthy is to have opened the book, and to have loosed the seals of it,

3. and ^{877,1} no one was worthy in the heaven above, neither on the earth, neither beneath the earth *i e in the grave* to have opened the book, neither to aspire to it,

4. then I was weeping much, that ^{877,1} no one worthy was found to have opened the book, nor to aspire to it,

5. then one, of the presbyters, says to me. Weep ^{497,3} not. Behold the lion that is of the tribe of Juda, the root of David, prevailed to have opened the book, and the seven seals of it,

877,1. *No one was worthy.* Literally, *This would exclude Almighty God; whereas &c., No one that was shut out by the seals was worthy to unloose them; hence &c., 322,1.*

6. [then I saw in midst of the throne and of the four beasts, and in midst of the presbyters, a Lamb having abode as having been slain, having seven horns and seven eyes, which the seven spirits of the ^{322,2} God that have been proclaimed in all the earth are,]

7. for he went and hath taken the book, out of the right hand of him that sitteth on the throne,

8. and when he took the book, the four beasts and ⁸⁷⁸ four and twenty presbyters fell down before the lamb, having (each one) harps, and golden vials being full of odours, which the prayers of the saints are, ^{322,2}

9. so they sing a new song, saying, worthy thou existest to have taken the book, and to have opened the seals of it, for thou wast slain, and so redeemed to the God us, by thy blood, of ³³³ every kindred, and tongue, and people, and nation,

10. and made them *that are redeemed* to our God kings and priests, and they shall reign on the earth,

878. *The four beasts and the four and twenty presbyters fell down.* I can give no decided explanation of this passage; I consider had the *Arrangement* been Regular, the Sense conveyed would have been to the effect; *That the beasts and presbyters fell down in honor to the Lamb*, but, *If they fell down only before the Lamb, but in honor to him that sitteth on the throne, out of whose right*

11. then I beheld, and heard a voice of many angels in a circle of the throne, and of the beasts, and of the presbyters, and their number was existing, myriads of myriads, even thousands of thousands,

12. saying with a loud voice, worthy the lamb that ^{322,2}..... has been slain is, to have received the power *that has* *been given to him*, even riches, and wisdom, and strength, and honor, and glory, and blessing,

13. then ³³³..... every creature which exists in the heaven, and on the earth, and beneath the earth, also in the sea, ³⁸²..... which exist, even all *creatures* that are in them *i e in these places*, I heard reckoning *i e ascribing* to him that sitteth on the throne and to the lamb, the blessing, and the honor, and the glory, and the power *they possess*, unto the evers of the evers,

14. and the four beasts said. ⁸⁸⁰..... ^{497,8}..... Amen, and the ⁸⁸⁰..... presbyters fell down and worshipped,

CHAPTER VI.

1. and I saw, when the lamb opened one, of the hand the Lamb had taken the book; then the *Arrangement* should have been *Irregular*; See Rule 321.

880. *The four beasts said.* Literally, *Gave utterance to*; whereas &c. I conceive, *So assented as in effect to utter Amen.* In like manner, *The presbyters fell down*; hence &c., 321.

seven seals, and heard one, of the four beasts saying as in a voice of thunder, come and see,

2. and I saw, and behold a white horse, and he that sat on him, having a bow, and a crown ⁸⁸¹ was given unto him, and conquering he went forth, and in order that he should have conquered,

3. and when he opened the seal that was second, I heard the second beast saying, come,

4. and ³³³ another horse *it was* red went forth even with him that sitteth on him, it was given to him to have taken the peace of the earth, even in order that they should have killed one another, so a great sword ⁸⁸² was given to him, ⁸⁸¹

5. and when he opened the seal that is third, I heard the third beast saying, come and see, and I saw, and behold a black horse, and he that sat on him, having a pair of balances, in his hand,

6. then I heard a voice, in midst of the four beasts saying, a measure of wheat for a penny, and three

881. *And a crown was given to him.* Literally, *Him personally*; whereas &c., *To that which he represented*; hence &c., 321.

882. *They should kill one another.* Literally, *The man and the horse*; whereas &c., *In order that men should kill each other*; hence &c., 321.

³³³
 measures of barley for a penny, and thou shouldst
 ⁸⁸³
 not have hurt the oil and wine,

7. and when he opened the seal that is fourth, I
 heard the fourth beast saying, come and see,

8. and I saw, and behold a pale horse, and he that
 sitteth upon him, name is to him, the death, and
 ⁸⁸¹ ⁸⁸¹
 the grave followed with him, and power was given to
 him, over the fourth *part* of the earth to have cruelly

 killed, with sword, and with hunger, and with death,
 and by means of the beasts of the earth,

9. and when he opened the fifth seal, I saw under
 the altar the souls of them that had been slain on
 account of the word of the God, even on account
 of the testimony, which they were affording,

10. and they cried with a loud voice, saying, ^{497,7}
 until when, the sovereign that is holy and true *is it*,
 thou dost not judge and avenge our blood, on them
 that dwell on the earth,

11. and a ⁸⁸¹ white robe was given to them, and it

 was told to them, in order that they should have

883. *And thou shouldst not have hurt.* This Literally implies,
Power to effect what is specified ; whereas &c., *A statement of what*
God has designed to effect ; hence &c., 321.

set at rest yet delay.⁸⁸⁵ Until they should have been made full, and so their fellow servants and their brethren that are about to be killed, *should be* as even they *are*,

12. and I saw, when he opened the seal that is sixth, then a great earthquake there was, and as⁸⁸⁶ sackcloth of hair the sun, black was, and as blood⁸⁸⁶ the entire *i e* full moon was,⁸⁸⁷

13. and as a fig-tree casteth her untimely figs, of a mighty wind, being shaken the stars of the heaven fell to the earth,

14. and as a scroll being rolled together, the heaven was assigned a place,⁸⁸⁶ and every mountain and island, out of their places, were moved,

15. and the kings of the earth, and the great, and the chief captains,^{887,1} and the rich, and the strong, and every bondman, and every freeman,³³³ hid themselves, in the dens and in the rocks of the mountains,

885. *Stop.* The Sense here is not, *That they should set at rest delay until they are made full, when the rest should be continued by other means*, which I conceive the Literal Sense implies; but, *That they should set at rest delay till all delay was terminated*; hence the *Major Stop*. See Rule 184.

886. *And as sackcloth of hair the sun black was.* Literally, *In all respects*; whereas &c., *In appearance as respects man's vision*; hence &c., 321.

887,1. *And the kings of the earth &c.* Literally, *All did so*,

16. and say to the mountains and to the rocks, fall on us, and hide us, from the face of him that sitteth on the throne, and from the wrath of the lamb,

17. for the day that is great through his wrath came, and who is fit to have been established,

CHAPTER VII.

1. and after these things, I saw ³³³four angels having stopped on the four corners of the earth holding the four winds of the earth, in order that wind should not blow on the earth, nor on the sea, nor on any ³³³tree,

2. and I saw ³³³another angel having ascended from rising of sun, having a seal from *the* living God, and he cried with a loud voice to the four angels, to whom it was given to them to have hurt the earth and the sea,

3. saying. Ye should not have hurt the earth, neither the sea, nor the trees, until when, we should have sealed the servants of our God, on their foreheads,

4. and I heard the number of them that had been sealed, an hundred *and* forty *and* four thousand having been sealed out of every ³³³tribe of *the* sons of Israel,

5. of *the* tribe of Juda twelve thousand having been sealed, of *the* tribe of Reuben twelve thousand having been sealed, of *the* tribe of Gad twelve thousand having been sealed,

6. of *the* tribe of Aser twelve thousand having been sealed, of *the* tribe of Nepthalim twelve thousand having been sealed, of *the* tribe of Manasses twelve thousand having been sealed,

7. of *the* tribe of Simeon twelve thousand having been sealed, of *the* tribe of Levi twelve thousand having been sealed, of *the* tribe of Issachar twelve thousand having been sealed,

8. of *the* tribe of Zabulon twelve thousand having been sealed, of *the* tribe of Joseph twelve thousand having been sealed, of *the* tribe of Benjamin twelve thousand having been sealed,

9. after these things, I saw, and behold a great multitude, which no one was able it to have numbered,⁸⁸⁹

889. *Which no one was able to number. Literally, Not even God; hence &c., 321.*

of all ³³³nations, and kindreds, and people, and tongues,

they having stood *i e a place* before the throne and
 before the lamb having been put on white robes, and
^{889,1}palms in their hands,

10. and they cry with a loud voice, saying, the
 salvation *we possess is* to our God that sitteth on the
 throne, and to the lamb,

11. also all the angels they had stood about the
 throne and the presbyters and the four beasts, now
 they fell before the throne, on their faces, and wor-
 shipped the God,

12. saying. ^{497,8}Amen, the blessing, and the glory,
 and the wisdom, and the thanksgiving, and the honor,
 and the power, and the might *of our salvation ascribe*
 to our God, unto the evers of the evers. ^{497,8}Amen,

13. and one of the presbyters answered, saying to
 me, these that have been put on the robes that are
 white, who exist they, and whence came they,

14. then I answered him, O Lord of me, thou hast
 known, and he said to me, these ^{322,2}they that come out
 of the tribulation that is great are, and washed their
 robes and whitened them, in the blood of the lamb,

889,1. *Palms*. I think this word must have been expressed in
 the Accusative Plural.

15. on account of this, they exist before the throne of the God, and serve him day and night, in his temple, and he that sitteth on the throne will dwell among them,

16. they shall hunger no more, neither thirst any more, neither should the sun ²¹⁰ have fallen violently on them *in excess*, nor any heat,

17. for the lamb that is in midst of the throne feeds them, and leads them, unto living fountains of waters, and the God shall wipe away all tears, from their eyes,

CHAPTER VIII.

1. and when he opened the seal that is seven, silence came in the heaven, for half an hour,

2. and I saw the seven angels, which, before the God, have stood, and ⁸⁸¹ seven trumpets were given to them,

3. and another angel *I saw*, he came and was placed at the altar, having a golden censer, and there was given to him many incenses, in order that he should have offered with the prayers of all the saints, upon the altar that is golden that is before the throne,

4. and the smoke of the incenses ascended with the prayers of the saints, from hand of the angel before the God,

5. yet the angel hath taken the censer, and filled it, with the fire of the altar, and cast upon the earth, and voices came, and thunderings, and lightnings, and an earthquake,

6. and the seven angels that had the seven trumpets prepared themselves, in order that they should have sounded,

7. and the first sounded, and hail and fire having been mingled with blood came, and were cast on the earth, and the third of the earth was burnt, and the third part of the trees was burnt, and all green grass was burnt,

8. and the second angel sounded, and like a great mountain being kindled with fire was cast into the sea, and the third of the sea blood became,

891. *And the first sounded.* Literally, *Descriptive of one distinguished by the Appellation of first*; whereas &c., *He that accidentally first sounded*; hence &c., 322,1.

892. *And the third of the earth was burned.* Literally this implies, *That from the time specified one third part of the earth was destroyed*; whereas &c. I conceive, *That at the time specified one third part of the earth had destruction of its then existence, all then living on it died, but after new life was restored to it*; hence in Verse 9, *Where the death of living creatures is specified, the*

9. and the third of the creatures that are in the sea that have life died, and ⁸⁹²the third of the ships was destroyed,

..... ⁸⁹¹10. and the third angel sounded, and a great star ⁴⁹⁸fell from the heaven, burning like a lamp, and it fell on the third *part* of the rivers, and on the fountains of the waters,

..... ⁴⁹⁸11. and the name of the star the wormwood is called, and the third of the waters were changed into ⁴⁹⁸wormwood, and many of the men *that drunk them* died of the waters, because they were made bitter.

..... ⁸⁹¹12. and the fourth angel sounded, and the third *part* of the sun was smitten, and the third *part* of the moon, and the third *part* of the stars, in order that the third *part* of them should have been darkened, and so the day, the third *part* of it should not bring to light, and the night likewise,

13. and I saw and heard one eagle flying in midst of heaven saying with a loud voice. ^{892,1}Woe. ^{892,1}Woe. ^{892,1}Woe. Woe to those that sojourn on the earth, on

Arrangement is Regular; but, *Where the Ships are specified, which includes Ships of all periods of time, the Arrangement is Irregular; in order to show, That only the Ships of the time expressly specified are referred to; hence &c., 321; In a variety of places, in these and the following Verses.*

account of the other voices of the trumpet of the three angels that are about to sound,

CHAPTER IX.

1. and the fifth ⁸⁹¹angel sounded, and I saw a star, from the heaven having fallen on the earth, and the key of the pit that is ⁴⁹⁸bottomless was given to it,
.....

2. and it opened the pit that is bottomless, and smoke out of the pit arose as smoke of a great furnace, and the sun and the air ³⁸²were darkened by the smoke of the pit,
.....

3. and out of the smoke, locusts came on the earth, and ⁸⁸¹power was given to them, as the ⁴⁹⁸scorpions of the earth have power,
.....

4. and it was commanded to them, in order that they should not hurt the grass of the earth, neither ³³³any green thing, neither ³³³any tree, except the men's *grass herbage and trees*, whosoever have not the seal of the God, on their foreheads,

5. and it was given to them, in order that they

892,1. *Stop.* The Sense here is not, *That permanent injury was to be*, which is the Literal Sense; but I conceive, *That present suffering was coming*; hence I conceive the *Major Stop*. See Rule 184.

should not kill them, but in order that they should be tormented five months, and their torment as torment of a scorpion.⁸⁹³ When it struck a man,

6. and in those days, the men *thus afflicted* shall seek the death *that will release them from these sufferings*, and shall not find it, though, they shall desire to have died, yet the death ^{893,1} *they desire* shall
flee away from them,

7. now the resemblances of the locust like *they were* to horses having been prepared for battle, and on their heads, like golden crowns, and their faces, like faces of men,

8. yet they were having hairs, like hairs of women, and their teeth as of lions were existing,

9. and they were having breastplates, like breastplates of iron, and the sound of their wings, like a sound of chariots with many horses running to battle,

10. and they have tails like to scorpions, and stings
³⁸² were in their tails, and their power ^{322,2} was to have hurt
the men *that were not sealed* five months,

893. *Stop.* The Sense here is not I conceive, *At the exact time specified*, which the Literal Sense requires that it should be; but, *At and after that time*; hence the *Major Stop*. See Rule 184.

11. they have over them a king, the angel of the bottomless pit, name *is* to him in Hebrew, Abaddon, but in the Greek, name he hath, Apollyon,

12. the ^{893,1}woe that is one ^{497,3}departed. Behold there
.....
comes yet two woes after these things,

13. and the ⁸⁹¹sixth angel sounded, and I heard one
.....
voice, from the four horns of the altar that is gold that is before the God,

14. saying to the sixth angel, that had the trumpet, loose the four angels that have been bound by the river that is great, Euphrates,

15. then the four angels that have been made ready for the hour, and day, and month, and year *that was appointed* were loosed, in order that they should slay the third of the men *that were not sealed*,

16. and the number of the armies of the horsemen ⁸⁹⁶
loosed, were two ten thousands of ten thousands, I heard the number of them,

893,1. *And the death shall flee away from them.* Literally, *Actively depart*; whereas &c. *Passive, They shall not be able to reach it*; hence &c., 321.

896. *And the number of armies of the horsemen.* This passage appears to me to support the opinion, that in Holy Scripture the word *Angel* is used as an Appellation of whosoever or whatsoever conveys or effects the instruction of man, which God especially directs; since it appears, that the four angels mentioned in the two preceding verses, is only another name for the horsemen here specified.

17. and thus I saw the horses, in the vision, and those that sit on them, having fiery breast-plates, even jacinth and brimstone, and the heads of the horses, *were* as heads of lions, and out of their mouths, fire and smoke and brimstone issues,

18. by these three plagues, the third part of the men *that were not sealed* were killed, by the fire and the smoke and the brimstone that issues out of their mouths.

19. For the power of the horses, in their mouths exists, and in their tails. For their tails like to serpents *are*, having heads also *like serpents*, with them, they do hurt,

20. and the rest of the men which were not killed by these plagues, repented not of the works of their hands, in order that they should not have worshipped the devils or the idols, the gold, or the silver, or the brass, or the stone, or the wood *of this world*, which
³⁸² is able ⁸⁹⁷ neither to see, nor to hear, nor to walk *for*

to deliver them,

21. also they repented not of their murders, nor of

897. *Is able to see.* Literally, *Which is not able to assist themselves*; whereas &c., *Which is not able to assist the applicant*; hence &c., 321.

their sorceries, nor of their fornication, nor of their thefts,

CHAPTER X.

1. and I saw another ³³³mighty angel coming down
from the heaven, having been clothed with a cloud,
and the rainbow, over his head, and his face *was* as
the sun, and his feet as pillars of fire,

2. and having in his hand a little book having been
opened, and he set his foot that is right, on the sea.
And the left, on the earth,

3. and he cried with a loud voice. ^{497,5}Just ⁹⁰⁰as a lion
roars, and when he cried, the seven thunders uttered
.....⁹⁰¹
the voices of their own,
.....

4. and when the seven thunders uttered, I was
about to write, and I heard a voice, from the heaven
saying, seal up, ⁹⁰²what the seven thunders uttered, as
.....
not these things thou shouldst have written,

5. then the angel, which I saw having stood on the

900. *Just as a lion roars.* Literally, *In exactly a corresponding manner*; whereas &c., *Not in the manner, but in the extent of noise produced*; hence &c., 322,1.

901. *The voices of their own.* Literally, *Distinctive sounds*; whereas &c., *A common sound arising from Distinctive sources*; hence &c., 321.

902. *What the seven thunders uttered.* Literally, *What they actively uttered*; whereas &c. *Passive, What was uttered by means of the seven thunders*; hence &c., 321.

sea and on the earth, lifted up his hand that is right, toward the heaven,

6. and swore by him that liveth unto the evers of the evers, who created the heaven, and the *things* that are in it, also the earth, and the *things* that are in it, also the sea, and the *things* that are in it, that time no more shall be,
322,2

7. save in the days of the voice of the seventh angel.
893 When he should be about to sound, and the mystery of the God should have been finished, as he declared by servants of his own that are prophets,
903

8. and the voice which I heard out of the heaven again speaking with me, even saying, go, take the little book that hath been opened, in the hand of the angel that hath stood on the sea and on the earth,

9. and I went to the angel, telling him to have given me the little book, and he says to me, take and eat up it, and it shall make bitter thy belly, yet in thy mouth, sweet as honey it shall be,
498
322,2

903. *Servants of his own.* Literally, *Those who actually served him*; whereas &c., *Men whom he especially commissioned*; hence &c., 321.

10. and I took the little book, out of the hand of the angel, and ate up it, and it was existing in my mouth as honey, sweet, and as soon as I ate up it, my belly was bitter,

11. and he says to me, it is necessary for thee again to have prophesied before peoples, and nations, and tongues, and kings many things,

CHAPTER XI.

1. and a reed was given to me, like to a rod, saying, rise and measure the temple of the God, and the *place for the altar* and those that worship at it,

2. but ⁹⁰⁵leave out the court that is without the ⁹⁰⁶temple, yea thou shouldst not have measured it, because it was given to the Gentiles, yet they shall ⁹⁰⁷tread under foot *i e despise* the city that is holy months forty-two,

3. though I will give *to them* my two witnesses,

905. *But leave out &c.* Literally, *Of what thou dost measure; whereas &c., But do not measure; hence &c., 321.*

906. *Thou shouldst not have measured it.* Literally, *It is wrong for thee to do so; whereas &c. I conceive, I wish thee not to do so; hence &c., 321.*

907. *They shall tread under foot the city that is holy.* Literally, *They shall actually profane that city; whereas &c. I conceive, They shall despise the knowledge that would lead them to it; hence &c., 321.*

and they shall prophecy days one thousand two hundred sixty, having been clothed in sackcloth,

4. these the two olive trees and two candlesticks
^{322,2}.....
 that are before the Lord of the earth having stood

 are,

5. and if any one wishes to have hurt them, fire
⁴⁹⁸
 proceeds out of their mouth, and devours their

 enemies, as if any one wishes to have hurt them,

 then it is fitting for him to have been killed,

6. these have the heaven power to have shut up,
⁴⁹⁸
 in order that rain should not fall the days of their

 prophecy, also they have power over the waters to

 turn them, to blood, also to have smitten the earth,
 as often as when it should have pleased *them*, with
³³³
 every plague.

7. and when they should have finished their witness, the beast, that ascendeth out of the bottomless pit, shall make against them war, and shall overcome them, and kill them,

8. and their dead body, in the street of city

908. *If any one wishes to hurt them.* Literally, *If this is their object*; whereas &c., *Wishes to do anything that will hurt them*; hence &c., 321.

911. *Have power.* Literally, *Possess absolutely*; whereas &c., *They are permitted to exercise power*; hence &c., 321.

that is great, which is called spiritually, Sodom and Egypt.⁹¹² Where also their Lord was crucified,⁹¹³

9. even they see, *they* of the people, and kindreds, and tongues, and nations, their dead bodies *they see* days three and half, as their dead bodies they shall not suffer to have been put in a grave,

10. so they that dwell upon the earth shall rejoice over them, and be made glad, and gifts⁹¹⁴ shall send to one another, because these the two prophets tormented them that dwell on the earth,

11. and after the three days and a half, a spirit of life, from the God, entered into them, and they stood on their feet, and great⁹¹⁵ fear fell on them that see them,

12. then they heard a great voice, from the heaven, saying to them, come up hither, and they ascended up to the heaven that is in the cloud, even their^{915,1} enemies beheld them *do so*,

912. *Stop.* Literally, *The exact place*; whereas &c., *A similar position in wickedness*; hence the *Major Stop*. See Rule 322.

913. *Where their Lord was crucified.* Literally, *This refers to the place of his death*; whereas &c. I conceive, *Has reference to that on account of which he died*; hence &c., 322,1.

914. *Gifts shall send.* Literally, *Actual presents*; whereas &c., *Shall speak and act kindly to each other*; hence &c., 322,1.

915. *Great fear fell on them.* Literally, *Actively came on them*;

13. also in that the hour, a great earthquake came,
 and the tenth⁹¹⁶ of the city fell, and seven thousand⁹¹⁶
 names of men were destroyed by the earthquake,
 and the remnant affrighted were, and gave glory to
 the God of the heaven,

14. the woe that is second departed.⁸⁹⁵ Behold the^{497,3}
 woe that is third cometh quickly,⁸⁹⁵

15. and the seventh angel sounded, and great voices⁸⁹¹
 were in the heaven, saying, the kingdom of the world
 of our Lord and of his Christ is come, and he shall
 reign unto the evers of the evers,

16. and the twenty-four presbyters that are before
 the God sitting on their thrones, fell on their faces,
 and worshipped the God,

17. saying, we give thanks to thee O Lord, the
 God that is Almighty, that exists and that was
 existing, because thou hast assumed thy power that
 is great, and hast become king,

18. as the nations were angry,⁹¹⁸ that thy wrath came,

whereas &c. *Passive, They were under great fear; hence &c., 322,1.*

915,1. *Even their enemies behold them. Literally, Actually see; whereas &c., Are aware of the fact; hence &c., 321.*

916. *The tenth of the city fell. Literally, A specific statement; whereas &c., An allegorical or General declaration; hence &c., 321.*

918. *For the nations were angry. Literally, Actively showed*

also the time of the dead to have been adjudicated, and to have assigned the reward *thou hast promised* to thy servants the prophets, and to the saints, and to them that fear thy name, to the little and to the great, and to have destroyed them that destroy the earth,

19. then the temple of the God was opened in the heaven, and the ark of the testament of the Lord appeared in his temple, and lightnings, and voices, and thunderings, and an earthquake, and great hail came,

CHAPTER XII.

1. then a great sign appeared in the heaven, a

 woman having been clothed with the sun, and the moon *was* under her feet, and upon her head, a crown of twelve stars,

2. and with child, being, she cried, travailing in birth, and being pained to have brought forth,

3. then another sign appeared in the heaven, even behold a great red dragon, having seven heads and ten horns, and on its heads ³³³seven crowns,

displeasure on that account ; whereas &c. Passive, Were displeased at that which on that account happened ; hence &c., 322,1.

919. *Then a great wonder appeared. Literally, Something that*

4. and its tail draws the third of the stars of the
⁴⁹⁸
 heaven, and cast them, to the earth, and the dragon⁴⁹⁸

 stood before the woman that is about to have brought

 forth, in order that when she should have brought
 forth her child, it should have been devoured,

5. but she brought forth a male child, who is
 about to rule all the nations, with an iron rod,
 and her child was caught up to the God even to his
 throne,

6. and the woman fled into the wilderness.⁹²¹ Where⁹²²

 she hath there a place having been prepared by the
 God, in order that there they should feed her a
 thousand two hundred threescore days,

7. then war was in the heaven, the Michael and
 his angels *were* in respect of that they should have⁹²³

 fought against the dragon, for the dragon did fight,⁹²⁴

 also its angels,

*that in heaven was wonderful ; whereas &c., That which to the men
 that saw appeared to be wonderful ; hence &c., 322,1.*

922. *Stop.* Literally, *Descriptive of an actual distinctive place ;*
 whereas &c., *Descriptive of the character of the place, a position in
 some desert ; hence the Major Stop.* See Rule 322.

923. *In respect of that they should have fought.* Literally, *The
 object of the war was for Michael and his angels to fight with the
 dragon ; whereas &c., This was not the object, but one of the con-
 sequences ; hence the Peculiar Government.* See Rule 381.

924. *The dragon fought.* Literally, *Actively resisted by arms ;*

8. but it prevailed not, neither ²¹⁰was a place for

 them found longer in the heaven,

9. yea the dragon that is great, the serpent that is
 old that is called devil and the satan was cast out, he
 that deceiveth the whole world, he was cast out into
 the earth, and his angels, as well as him, were cast
 out,

10. and I heard a loud voice, in the heaven, say-
^{924,1}ing. Now the salvation, and the strength, and the
 kingdom of our God, and the power of his Christ
 was *i e has been* established, for the accuser of our
 brethren was *i e has been* cast down, he that accuseth
 them, before our God day and night,

11. for they overcame him, by means of the blood
 of the lamb, and by means of the word of their
 testimony, for they loved not their natural life until
i e previously to death,

12. on account of this, rejoice, the heavens and
^{924,2}they that dwell in them, woe to the earth and to the

whereas &c., *Passively opposed, by estranging men's minds from God*; hence &c., 322,1.

924,1. *Stop.* The Sense here is not, *At the time specified the thing specified was realized*, which is the Literal Sense; but, *That it was capable of being realized*; hence the *Major Stop*. See Rule 184.

sea, for the devil descendeth on you, having great wrath, having known, that a short time he hath,

13. and when the dragon saw, that he was cast out into the earth, he persecuted the woman, which brought forth the man,

14. but two wings of the eagle ⁸⁸¹ that was great were

 given to the woman, in order that she might fly into

 the wilderness, unto her place. ⁹²² Where she is nourished there a time, and times, and ³³³ half a time, from

 the face of the serpent,

15. then the serpent cast out of its mouth, after the woman, water as a flood, in order that it should

 have made her ⁹²⁵ to be carried away of the flood,

16. but the earth helped the woman, for the earth opened its mouth, and swallowed up the flood, which

⁴⁹⁸ the dragon cast out of its mouth,

17. then the dragon was wrath with the woman, and went to have made war, with the remnant of her seed that keep the commandments of the God, and have the testimony of Jesus,

924,2. *And they that dwell in them.* Literally, *That do so at the time of the utterance*; whereas &c. to describe a Class of persons, *Those who are entitled to dwell there*; hence &c., 321.

925. *Should have made her carried away.* Literally, *Have*

18. now I stood on the sand of the sea,

CHAPTER XIII.

1. and I saw out of the sea a beast rising up,
having ten horns and seven heads, and on its horns,
³³³
ten crowns, and on its heads, names of blasphemy,
.....

2. and the beast which I saw, was existing like to
a leopard, but its feet as a bear, and its mouth as a
mouth of a lion, and ⁸⁸¹the dragon gave to it its power,
.....
and its throne, and great authority,

3. though one of its heads was as having been
wounded unto death, but the wound of its death was ⁸⁸¹
.....
healed, and there was admiration in all the earth,
.....
after the beast,

4. and they worshipped the dragon, that gave the
power to the beast, also they worshipped the beast,
saying, who like *is* to the beast, and who is able to
have made war with him,

5. then ⁸⁸¹a mouth was given to it speaking great
.....
things and blasphemies, and power was given to it
to have continued forty two months,

6. and it opened its mouth, in blasphemy, against

effected the exact thing specified ; whereas &c., Should have destroyed her ; hence &c., 321.

the God, to have blasphemed his name and his
 tabernacle, and them that dwell^{924,2} in the heaven,

7. and it was given to it war to have made with
 the saints, and to have overcome them, and power
 was given to it, over every kindred,⁸⁸¹ and people, and
 tongue, and nation,³³³

8. so all that dwell on the earth shall worship it,⁸⁸¹
 of whom the name has not been written in the book
 of the life of the lamb that has been slain from
 foundation of world,

9. if any⁴⁹⁸ hath an ear, hear,
⁹²⁸

10. if any one brings down captivity, into captivity,
 he goes, if any one, with sword, cruelly kills, it is fit
 he, with sword, to have been cruelly killed.⁹³⁰ Here
 the patience and the faith of the saints exists,

11. then I saw another³³³ beast coming up out of the
 earth, and it was having two horns like to a lamb, and
 as a dragon it was speaking,⁴⁹⁸

12. and it exerciseth all the power of the first beast⁹³¹

928. *The name hath been written.* Literally, *The particular designation*; whereas &c., *The general designation*; hence &c., 321.

929. *Brings down captivity.* Literally, *Perpetuates an enforcement of it*; whereas &c., *Inflicts it on any one*; hence &c., 321.

930. *Stop.* Literally, *In this world*; whereas &c., *In this act*; hence the *Major Stop*. See Rule 322.

before it, notwithstanding it affects the earth and
⁹³²
 them that dwell in it, in order that they should have

 worshipped the beast that is first, of whom⁴⁹⁸ the wound

 of its death was healed,

13. and it doth great signs, even fire, in order
 that from the heaven, it should cause to come down
 to the earth, in the sight of the men *that worship the*
beast,

14. and it misleads them that dwell on the earth,
 by means of the signs, which it was permitted it
 to have effected in the sight of the beast, telling
 them that dwell on the earth to have made an image
 to the beast, which has the wound of the sword, yet
 lived,

15. and it was permitted to it to have assigned a
 spirit to the image of the beast, in order that even
 the image of the beast should *be considered to have*
commanded and effected the condemnation of, who-
 soever should not have worshipped the image of the
 beast, in order that he should have been killed,

931. *It exerciseth all the power.* Literally, *Power in the place of the first beast*; whereas &c., *Similar power to the first beast*; hence &c., 321.

932. *That dwell in it.* Literally I conceive, *That permanently occupy it*; whereas &c., *That then abide in it*; hence &c., 321.

16. also it affected all, the small and the great, also the rich and the poor, also the free and the bond, in order that it should have given to them *i e to every one* a mark, on their hand that is right, or, in their forehead *proving that they had worshipped,*

17. even in order that ^{932,1}no one shall be able to have bought or to have sold, except having the mark, the ⁹³³name of the beast, or the number of his name.

18. Here the wisdom ^{322,2}*for discovering the name is recorded,* he that hath a mind, count the number of ^{322,2}the beast. For *the* number with man is, and its number is six hundred threescore six,

CHAPTER XIV.

1. then I saw, and behold the lamb having place ³³³on the mount Sion, and with him, an hundred forty-four thousands, having his name and the name of his Father having been written on their foreheads,

2. and I heard a voice, from the heaven, as a voice of many waters, and as a voice of great thunder, yet

932,1. *No one shall be able.* Literally, *It shall be impossible to do it*; whereas &c., *They shall incur punishment by doing it*; hence &c., 321.

933. *Stop.* Literally, *This identical place*; whereas &c., *In the matter here recorded*; hence the *Major Stop*. See Rule 322.

the voice which I heard *was* as of singers to the harp singing to their harps,

3. and they sung a new song, before the throne, and before the four beasts and the presbyters, and no ⁹³⁴ one was able to have learnt the song, except the hundred forty four thousands, that had been redeemed from the earth,

4. these they that were not defiled with women ⁹³⁵ are. For virgins they exist, these that follow the ^{322,2} lamb are. ⁹³⁶ Whithersoever he should go, these were redeemed from the men *that saw the lamb*, a first fruit to the God and to the Lamb *are*,

5. even in their mouth, a lie *respecting him* was not found. For without fault *as to accepting him* they exist,

6. then I saw ³³³ another angel flying in *the* midst of heaven, having an everlasting gospel to have preached to them that dwell on the earth, even to every nation, ³³⁹ and kindred, and tongue, and people,

934. *And no one was able.* Literally, *Could not effect it*; whereas &c., *Was not permitted to effect*; hence &c., 322,1.

935. *They that were not defiled with women.* Literally, *Had never incurred guilt in this respect*; whereas &c., *Had not their guilt in this respect attaching to them*; hence &c., 321.

936. *Stop.* Literally, *In every place that he enters*; whereas

7. saying with a loud voice, be afraid of the God, and give to him glory, for the hour of his judgment came *i e hath come*, so worship him that made the heaven, and the earth, and the sea, and *the* fountains of waters,

8. then ³³³ another ^{936,1} angel followed, saying, it fell down, Babylon that is great fell down, because of the wine of the wrath of her fornication, ³³³ every nation hath drunk,

9. then ³³³ another ^{936,1} angel, a third, followed them, saying with a loud voice, ^{936,2} if any one worships the beast or its image, or receives a mark, on his forehead, or on his hand,

10. verily he shall drink of the wine of the wrath of the God that has been poured out without mixture, into the cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb,

&c., *That are never permanently separated from him*; hence the *Major Stop*. See Rule 322.

936,1. *Then another angel followed*. Literally, *Went in the same track*; whereas &c., *Succeeded in relation to time*; hence &c., 321.

936,2. *If any one worships*. Literally, *At any time*; whereas &c. I conceive, *Continues to do so*; hence &c., 322,1.

11. and the smoke *i e* perception of their torment,
 unto the evers of the evers, ascendeth *i e* is present to
 them, verily they have not rest day or night, they
 that worship the beast or its image, also if any one
 receive the mark of its name.

12. Here patience of the saints is, they that keep
 the commandments of the God, and the faith after
 Jesus,

13. then I heard a voice, from the heaven saying,
 write, blessed the dead that die in Jehovah from
 henceforth. Yea saith the spirit of revelation, in
 order that they should have rested from their labours.
 For their works follow after them,

14. then I saw, and behold a white cloud, and on

937. *So the smoke of their torment unto the evers of the evers ascendeth.* There is much worthy of consideration, whether what is here spoken by God, is not to this effect, *So the smoke of their torment ascends for ever and ever in the recollection of the holy angels*, since the remaining Context clearly shews, that sufferings in this world are referred to. See the expression, *Day or night*, See also the 12th verse.

938. *That die in Jehovah.* Literally, *That Jehovah is not able to save*; hence &c., 321.

939. *Stop.* Literally implies, that what follows this Stop was actually uttered; whereas &c., *That it is what is suggested in our own minds*; hence the *Major Stop*. See Rule 322.

940. *Their works follow them.* Literally, *Their works actively followed*; whereas &c. *Passive, The consequences of them do so*; hence &c., 322,1; and as these do not do so individually but in a collective form, is the occasion of the *Peculiar Government* of the *Verb*. See Rule 382.

the cloud sitting like to a son of man, having on his head a golden crown, and in his hand a sharp sickle,

15. then ³³³ another angel ^{940,1} came out of the temple, crying with a loud voice to him that sits on the cloud, thrust in thy sickle, and reap, for the hour came *i e hath come* ⁹⁴¹ in respect of that thou shouldst have reaped, for the harvest of the earth was ripe,

16. then he that sat on the cloud thrust in his sickle, on the earth, and the earth was reaped,

17. then ³³³ another angel ^{940,1} came out of the temple that is in the heaven, having also himself a sharp sickle,

18. then ³³³ another angel ^{940,1} came from the altar, having power, over the fire of it, and he cried with a loud voice to him that had the sickle that is sharp, saying, thrust in thou the sickle that is sharp, and gather the clusters of the vine of the earth, for its grapes were fully ripe,

940,1. *Then another angel came.* Literally, *A different one to any that had before appeared*; whereas &c., *An appearance, it may be of the same person, in addition to the previous appearance*; hence &c., 322,1.

941. *In respect of that thou shouldst.* Literally, *Thou person-*

19. and the angel thrust in his sickle, into the earth, and gathered the vine of the earth, and cast into the wine-press of the wrath of the God that is great,

20. and the wine-press was trodden outside the city, and blood came out of the wine-press, unto the bridles of the horses, for a thousand six hundred furlongs,

CHAPTER XV.

333

1. then I saw ³³³ another sign, in the heaven, great
.....
and marvellous, seven angels having seven plagues that are last, for in them, the wrath of the God was filled up,

2. then I saw like a glassy sea having been mingled with fire, also them that get the victory over the beast, and over its image, and over the number of its name, having stood on the sea that is glassy, having *the* harps of the God,

3. and they sung the song of Moses a servant of the God, and the song of the Lamb, saying, great and marvellous thy works *are*, O Lord, the God that is

ally should do it; whereas &c., That reaping should be effected; hence the Peculiar Government. See Rule 381.

Almighty, just and true thy ways *are*, the king of the nations,

4. who should not have been in fear of thee, O Lord, or have glorified thy name, as only holy, for all the nations shall ⁹⁴²come and worship before thee,⁹⁴³..... for thy judgments were made manifest,

5. and after these things, I saw, that the temple of the tabernacle of the testimony in the heaven was opened,

6. and the seven angels that have the seven plagues came out of the temple, having been clothed pure in white linen, and having been girded with about the breasts golden girdles,

7. then one of the four beasts, gave unto the seven angels, seven ³³³golden vials, being full of the wrath of the God that liveth unto the evers of the evers,

8. and the temple was full of smoke, from the glory of the God, and from his power, and ^{943,1}no one was able

942. *All the nations shall come.* Literally, *Every individual*; whereas &c. *Collective, As a whole they shall come*; hence &c., 322,1.

943. *Thy judgments were made manifest.* Literally, *Were all understood by man*; whereas &c. *In a collective Sense, They were not concealed from man*; hence &c., 322,1.

943,1. *And no one was able to have entered.* Literally, *Possessed an ability to enter*; whereas &c., *Was permitted to exercise his ability to enter*; hence &c., 321.

to have entered into the temple, till the seven plagues of the seven angels should have been fulfilled,

CHAPTER XVI.

1. then I heard a great voice, out of the temple, saying to the seven angels, go your ways, and pour out the seven vials of the wrath of the God, upon the earth,

2. and the first went and poured out his vial, upon the earth, and a noisome and grievous sore came upon the men that had the mark of the beast, or that worship its image,

3. then the second angel poured out his vial, upon
⁸⁹¹
 the sea, and it became blood as of a dead *man*, and
³³³ every living soul in the sea died,
⁹⁴⁵
⁸⁹¹

4. then the third poured out his vial, upon the

 rivers and upon the fountains of the waters, and they became blood,

5. and I heard the angel of the waters saying, righteous thou existest, thou that dost exist, and that wast existing, that art holy, for these things thou determined,

945. *And every living creature in the sea died.* Literally I conceive, *Was annihilated*; whereas &c. I conceive, *Was subjected to temporal death*; hence &c., 321.

6. because blood of saints and prophets they shed,
so blood thou ⁴⁹⁸ gavest them to have drunk, worthy
.....
they exist,

7. then I heard from the altar saying, even so
O Lord, the God that is Almighty, true and righteous
thy judgments *are*,

8. then the fourth ⁸⁹¹ poured out his vial, upon the
.....
sun, and there was given to it to have scorched the
men *that worshipped the beast*, with fire,

9. and the men were scorched with great heat,
and the men blasphemed the name of the God that
hath power, over these plagues, and they repented not
to have given to him glory,

10. then the fifth ⁸⁹¹ poured out his vial, upon the
.....
throne of the beast, and its kingdom became, having
been involved in darkness, and they were gnawing
their tongues, on account of the misery *of it*,

11. and blasphemed the God of the heaven, on
account of their miseries, and on account of their
sores, yet they repented not of their deeds,

12. then the sixth ⁸⁹¹ poured out his vial, upon the
.....
river that is great, Euphrates, and its water was dried

up, in order that the way of the kings that are from risings of sun should have been prepared,

13. and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. (For spirits of devils effecting signs do exist),
 which go forth³⁸² to the kings of the whole world to

 have gathered them, unto the battle of that day that
 is great of the God that is Almighty^{497,3}.

15. Behold, *God has said*, I come, as a thief, blessed is he that watcheth and keepeth his garments, lest naked he should walk, and they should see his shame,

16. for they gathered³⁸² together them, unto the

 place that is called in Hebrew Armageddon,

17. then⁸⁹¹ the seventh poured out his vial, into the

 air, and a great voice came out of the temple of the heaven, from the throne, saying, it is done,

18. also voices, and thunders, and lightnings came,
 and a great earthquake⁹⁴⁸ came, such as came not from

 which time, the men⁹⁴⁸ that worship the beast came on

 the earth, so mighty an earthquake.^{497,1}

948. *And a great earthquake came. The men came. Literally,*

19. So great, that the city that is great was divided
into three parts, and the cities of the nations of the
earth fell, even Babylon the great was remembered
before the God to have given her the cup of the wine
of the fierceness of his wrath,

20. and every island fled away, and mountains
were not found,

21. and great hail about a talent's weight falls
from the heaven, on the men that worship the beast,
and the men blasphemed the God, because of the
plague of the hail, for great the plague of it is ex-
ceedingly,

CHAPTER XVII.

1. then one of the seven angels that had the seven
vials came, and he talked with me, saying. Here
I will shew thee the judgment of the whore that is
great that sitteth on the waters that are many,

2. with whom, the kings of the earth committed
fornication, for they that inhabit the earth were made
drunk with the wine of her fornication,

Actively did what is stated ; whereas &c. Passive, The earthquake happened, and the men were born ; hence &c., 322,1.

950. *Stop.* The Sense here is not, *In this place I will shew thee*, which is the Literal Sense ; but, *In this state of things* ; hence the *Major Stop*. See Rule 184.

3. So he carried me, into a wilderness, in spirit, and I saw a woman sitting on a scarlet-coloured beast, being full of names of blasphemy, having seven heads and ten horns,

4. and the woman having been clothed with ^{322,2}

 purple and scarlet was existing, and decked with gold

 and a precious stone and pearls, having a golden cup, in her hand, being full of abominations, even the filthinesses of her fornication,

5. and on her forehead, a name having been written, mystery, Babylon that is great, the mother of the harlots and the abominations of the earth,

6. and I saw the woman being drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and wondered, beholding her, a great wonder,

7. then the angel ⁴⁹⁶said to me, wherefore marvelled
⁴⁹⁶
 thou, I will tell thee the mystery of the woman, and

 of the beast that carries her, that hath the seven heads and the ten horns,

8. the beast which thou sawest, it was existing, yet it does not exist, for it is about to ascend out of the bottomless pit, and into perdition, to go, and

they that dwell on the earth shall wonder, of whom
⁹⁵⁵
 the names have not been written in the book of the

 life *that is eternal*, from foundation of world seeing
 the beast, that it was existing, yet it does not exist,
^{497,5}
 though it is present.

9. Here the mind that hath wisdom *is*, the seven
^{322,2} ⁹⁵⁶
 heads seven mountains are. Where the woman
⁴⁹⁸
 sits,

10. on them, also seven kings are, the five are
^{322,2} ⁹⁵⁷
 fallen, the one is, the other not yet came, and when
 ⁹⁵⁹
 it should have come, a short space it is necessary it

 to have remained,

11. and the beast which was existing, yet does
 not exist, though it eighth does exist, for by the
 seven, it does exist, and into perdition, goes,

12. and the ten horns which thou sawest, ten kings
 ^{322,2}

955. *Of whom the names have not been written.* Literally, *At the time when this declaration was uttered*; whereas &c. I conceive, *At the time when the judgment is executed*; hence &c., 321.

956. *Stop.* The Sense here is not, *In the place where*, which is the Literal Sense; but, *In the circumstances where*; hence the *Major Stop*. See Rule 184.

957. *The five are fallen.* Literally, *Are now fallen*; whereas &c., *Are, at the time represented in the vision, fallen*; hence &c., 322,1.

959. *It is necessary &c.* Literally, *Cannot be done without*; whereas &c., *Accomplishes God's designs*; hence &c., 321.

are, which not yet received a kingdom,⁹⁵⁷ but receive
⁹⁵⁷³³³
 power as kings one hour, with the beast,
⁹⁶²

13. these have one design, and shall give their
⁹⁶³
 own power and strength to the beast,

14. these, with the lamb, shall make war, and
⁴⁹³
 the lamb shall overcome them, for Lord of Lords he

 exists, and King of Kings, and they that are with
 him, called, and chosen, and faithful *are*,

15. then he saith to me, the waters which thou
⁴⁹⁸^{322,2}
 sawest, where the whore sits, peoples and multitudes

 are, and nations and tongues,

16. and the ten horns which thou sawest, also the
 beast, these shall hate the whore, and shall make
⁹⁶⁶
 her having been desolate and naked, even they shall
⁴⁹⁸
 eat her flesh, and burn her with fire.
⁹⁶⁷

17. For the God permitteth to their hearts to

 have fulfilled his design, but to have fulfilled one

962. *These have one design.* Literally, *The same specific design*; whereas &c., *Their designs all tend to the same specific result*; hence &c., 321.

963. *And shall present their own power and strength to the beast.* Literally, *They shall specifically do so*; whereas &c., *The effect of their conduct shall be to uphold the power &c. of the beast*; hence &c., 321.

966. *They shall make her.* Literally, *Cause her to be*; whereas &c., *Shall be permitted to effect her to be*; hence &c., 321.

967. *The God permitteth.* Literally, *Actively gave*; whereas &c. *Passive* As in the Paraphrase; hence &c., 322,1.

design, even to have given their kingdom to the
⁹⁶⁸beast. Until the promises of the God shall be
 fulfilled,

18. and the woman which thou sawest, the city
 that is great exists, that hath authority, over the
 kings of the earth,

CHAPTER XVIII.

1. and after these things, I saw ³³³another angel
 coming down out of the heaven, having great power,
⁹⁶⁹and the earth was lightened with his glory,

2. and he cried with a ³³³strong voice, saying, it fell,
 Babylon that is great fell, and became a habitation of
³³³devils, and a hold of every foul spirit, and a cage of
³³³every unclean and hateful bird,

3. for of the ³⁸²wine of the wrath of her fornication,
 all the nations have drunken, and the kings of the
 earth, with her, committed fornication, and the mer-
 chants of the earth, through the abundance of her
 luxury, waxed rich,

968. *Stop.* The Sense here is not, *Until all God's promises are fulfilled*, which is the Literal Sense; but, *Until such of them are fulfilled as the Context has relation to*; hence &c., 321.

969. *The earth was lightened.* Literally, *The entire earth was illuminated*; whereas &c., *The light of his glory was visible on earth*; hence &c., 322, 1.

4. then I heard ³³³ another voice, from the heaven,

 saying, come out of her, my people, in order that ye
 should not have partaken of her sins, and of her
 plagues, in order that ye should not have received,

⁸⁸¹
 5. for her sins were reaching unto the heaven,

 and the God remembered her iniquities,

6. reward her, as indeed she rewarded, and double
 unto her double, according to her works, in the cup,
 which she filled, fill to her double,

7. as much as she glorified herself, and lived de-
 liciously so much, give her torment and sorrow, for
 in her heart, she saith, ⁴⁹⁸ a queen I sit, and a widow I

 exist not, and sorrow I should not have seen,

8. on account of this, in ³³³ one day, her plagues shall

 come, death, and mourning, and famine, and with
 fire, she shall be utterly burned, for strong Jehovah
 the God that hath judged her is,

⁸⁸¹
 9. then the kings of the earth that with her com-

 mitted fornication and lived deliciously shall bewail

 and lament for her. ⁹⁷⁰ When they should see the

 smoke of her burning, from afar,

970. *Stop.* The Sense here is not, *During the time they see*,
 which is the Literal Sense; but, *After they see*; hence the *Major*
Stop. See Rule 184.

10. [having stood on account of the fear of her torment] saying. ⁹⁷¹Alas. ⁹⁷¹Alas the city that is great, Babylon, the city that is mighty, that thy judgment ⁹⁷²came in one hour, ³³³

11. even the merchants of the earth weep and mourn over her, that no one buys any more their merchandize, ⁹⁷³

12. merchandize of gold, and of silver, and of precious stones, and of pearls, and of finest linen, even of purple, and of silk, and of scarlet, also all thyme wood, and every ³³³ivory vessel, and every ³³³vessel, of most precious wood, and of brass, and of iron, and of marble,

13. or merchandize, cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and

971. *Stop.* Literally, What follows this Stop, are the precise words uttered; whereas &c., *That they were words to that effect*; hence the *Major Stop*. See Rule 322.

972. *That thy judgment came in one hour.* Literally, *Was completed in the time*; whereas &c., *Came without previous warning*; hence &c., 321.

973. *The merchants of the earth weep and mourn over her.* Literally, *Actively do what is stated*; whereas &c. *Passive, They are annoyed and vexed*; hence &c., 322, 1.

974. *That no one buys any more &c.* Literally, *Absolutely no one*; whereas &c., *That comparatively no one*; hence &c., 321.

lives i e *hire* of horses, and of chariots, and of bodies

i e oxen elephants &c., and of men,

14. verily the fruit of the desire of thy natural life
⁹⁷⁵
 departed from thee, and all the fat and the good
⁹⁷⁵
 things loosed from thee, and no more never thou

 shouldst have found them,

15. the merchants of these things that were made
 rich by her, from afar, shall stand on account of the
 fear of her torment, weeping and wailing,

16. and saying.⁹⁷¹ Alas.⁹⁷¹ Alas the city that is
 great, that hath been clothed in fine linen, even
 purple, and scarlet, and decked with gold, and pre-
 cious stones, and pearls, that the so great riches⁹⁷² was

 brought to nought in one hour,
³³³

17. and every pilot, and every one that sails to a
⁹⁷⁶

975. *The fruit of the desire of thy natural life &c.* Literally, *Actively went away*; whereas &c. *Passive, Had no real existence*; hence &c., 322, 1.

975, 1. *And lives of horses &c.* It is clear that the Genitives here must be governed by something, which in my opinion is by the word, *Lives*. The Sense of the passage I consider probably to be, *That these merchants dealt in the limited temporal use of horses, chariots, all descriptions of animals*, (perhaps for the use of war) and men, which in our Language we designate by the word *Hire*; hence my Paraphrase. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That they sold the entire life of the horses &c.*; whereas &c. I conceive, *It was only a limited use thereof*; hence &c., 321.

place, and sailors, and as many as ⁹⁷⁶trade by the sea,

 from afar, stood and cried,

18. seeing the smoke of her burning, saying, what
 similar *is* to the city that is great,

19. and cast dust, on their heads, and cried, weep-
 ing and wailing, saying. ⁹⁷¹Alas. ⁹⁷¹Alas the city that
 is great, in which, all that have the ships in the sea
 grew rich out of her costliness, that it was brought to
⁹⁷²nought in one hour,

20. rejoice over it O heavenly one, also the holy
 even the apostles and the prophets, that the God
 adjudged your judgment, on her,

21. then one mighty angel took up a stone like a
 great millstone, and cast into the sea, saying. ^{497,1}Thus
 Babylon the great city shall with violence be thrown
⁹⁷⁹down, that it should not have been found any more,

22. and so a voice of harpers, and of musicians,
⁹⁸⁰and of pipers, and of trumpeters should not have been

976. *That sails to a place.* Literally, *This includes every person that has any connexion with the sea, consequently, All pilots and sailors; whereas &c. to include, All persons connected with the sea that are not specified in the Context; hence &c., 321.*

979. *Thus Babylon the great city shall with violence be thrown down.* Literally, *Actively destroyed by violence; whereas &c., The manner in which it will be destroyed will be violent; hence &c., 321.*

heard in thee any more, and every craftsman of every
980 craft should not have been found in thee any more,
980 and a sound of a millstone should not have been
 heard in thee any more,

23. and a light of a candle should not have shone
 in thee any more, and a voice of a bridegroom and of
 a bride should not have been heard in thee any more,
322,2 because thy merchants the great of the earth were,
 and by thy sorcery, all the nations were deceived,

24. verily in her, blood of prophets and of saints
981 was found, even of all that have been slain upon the
 earth,

CHAPTER XIX.

1. after these things, I heard like a great sound
 of much people, in the heaven, of proclaimings,
 Alleluia, the salvation, and the glory, and the power
 of our God *exists*,

2. for true and righteous his judgments *are*, for he
 judged the whore that is great, which corrupted the

980. *Voice of harpers, and of musicians &c. should not have been heard.* Literally, *An absolute prohibition of what is stated*; whereas &c., *In an ordinary Sense, such is the case*; hence &c., 322,1.

981. *Blood of prophets and of saints.* Literally, *Actually then existing*; whereas &c., *Had been shed*; hence &c., 322,1.

earth, with her fornication, and he avenged the blood of his servants, at her hand,

3. yea a second *time* they have said, Alleluia, also
⁴⁹⁸
 her smoke arises unto the evers of the evers,

4. then the presbyters, that were twenty four and the four beasts fell down and worshipped the God
^{497,8}
 that sits on the throne, saying. Amen, Alleluia,

5. and a voice, from the throne, came, saying, praise our God, all his servants, and they that fear him, the small and the great,

6. then I heard like a sound of much people, even like a sound of many waters, and like a sound of violent thunders, saying, Alleluia, that Jehovah our God that is omnipotent reigned,

7. we should be glad and rejoice and give the glory to him, that the marriage of the lamb came, and *that*
⁹⁸²
 his wife prepared herself,

8. and *that* it was granted to her, in order that she should have arranged herself in fine linen, clean and white. For the fine linen *here referred to* the
^{322,2}
 righteousnees of the saints is,

9. then he says to me, write, blessed those that
⁴⁹⁸
 have been called unto the supper of the marriage

of the lamb *are*, also he says to me, these the true
^{322,2}.....
 sayings of the God are,

10. then I fell at his feet to have worshipped him,
 and he says to me, take heed. No, a fellow-servant
 of thee I exist, and of thy brethren that have the
 testimony of the Jesus, worship the God. For the
⁹⁰⁷.....
 testimony of the Jesus the spirit of the prophecy is,
^{322,2}.....

11. then I saw the heaven having been opened,
 and behold a white horse, and he that sits on it,
 being called faithful and true, for in righteousness, he
 judges and makes war.

12. Now his eyes *were* like a flame of fire, and on
 his head *were* many crowns, *he* having a name having
 been written, which no one hath seen, except him-
 self,

13. and having been clothed with a vesture having
 been dipped in blood, and his name is called, the
 word of the God,

14. and the armies that are in the heaven were
³⁸².....
 following him, on white horses, having been clothed

 in fine clean white linen,

987. *Worship the God.* Literally, *This is an injunction to per-
 form the Act*; whereas &c., *When thou worshippingest, worship God*;
 hence &c., 321.

15. and out of his mouth, a sharp two-edged sword goes forth, in order that with it, he shall smite the nations, and rule them, with a rod of iron, for he treads the press of the wine of the fierceness of the wrath of the God that is Almighty,

16. and he hath on the vesture and on his thigh, a name having been written, A King of Kings, and A Lord of Lords,

17. then I saw one angel having stood on the sun, and he cried with a loud voice, saying to all the fowls that fly in midst of heaven, come, be assembled unto the supper that is great of the God,

18. in order that ye should have eaten flesh of kings, and flesh of captains, and flesh of mighty *men*, and flesh of horses, and of them that sit on them, and flesh of all, free and also bond, even small and also great,

19. then I saw the beast, and the kings of the earth, and their armies, having been gathered together to have made the war, against him that sits on the horse, and against his army,

989

20. and the beast was taken, and the false prophet

989. *And the false prophet with him. Literally, An actual*

with him, that wrought the signs before him, by

 which, he deceived them that have received the mark
 of the beast, and them that have worshipped its
 image, living, the two were cast into the lake of the
 fire that has been kindled by brimstone,

21. and the remnant were slain with the sword of
⁹⁹⁰
 him that sits on the horse, that proceeds out of his
 mouth, and all the fowls were filled with their flesh,
⁹⁹¹

CHAPTER XX.

1. then I saw an angel coming down from the
 heaven, having the key of the bottomless pit, and a
 great chain, in his hand,

2. and he laid hold on the dragon, the serpent that
 is old, which Devil or Satan is, and he bound him a
^{322,2}
 thousand years,
³³³

3. and cast him, into the bottomless pit, and shut
 up, and sat a seal upon him, in order that he leads
^{991,1}⁹⁹²
 not astray the nations any more. Till the thousand

*individual; whereas &c. I conceive, Such as induce belief in the
 beast's prophetic power; hence &c., 321.*

990. *And the remnant were slain.* Literally, *Such as had not
 received the mark of the beast or worshipped its image; whereas
 &c., The kings of the earth and their armies, See Verse 19; hence
 &c., 321.*

991. *All, the fowls were filled.* Literally, *All, without any ex-
 ception; whereas &c., All, speaking generally; hence &c., 322,1.*

years should have been fulfilled, and after these things, it behoveth him to have been loosed a little
³³³ season,

4. then I saw thrones, and they caused to sit on them even judgment, there was given to them even the living beings that have been beheaded on account of the witness of Jesus, and on account of the word of the God, and whosoever worshipped not the beast, neither its image, neither received the mark, on the forehead, or on their hand, and they lived and reigned as well as the Christ the thousand years.

5. But ⁹⁹³the rest of the ⁹⁹²dead lived not. Until the

 thousand years should have been finished, this the resurrection that is first is,

6. blessed and holy is he that hath part, in the
 resurrection that is first, on these, ⁹⁹⁴the second death

991.1. *In order that he leads not astray.* Literally, *Actively does what is stated*; whereas &c. *Passive, Tempts them to stray*; hence &c., 321.

992. *Stop.* The Sense here is not, *After the time specified the effect shall be produced*, which the Literal Sense implies; but, *Until the time specified the thing shall not be attempted*; hence the *Major Stop*. See Rule 184.

993. *But the rest of the dead lived not.* Literally implies, *That the first part that had been specified had relation to dead persons*; whereas &c., *But the rest of the world are during the thousand years to have no life*; hence &c., 321.

994. *The second death hath not power.* Literally, *Under no circumstances*; whereas &c., *Not necessarily*; hence &c., 322,1.

hath not power, but they shall be priests in the God

 and of the Christ, and shall reign as well as him a
³³³
 thousand years,

7. and when the thousand years should have been finished, the Satan shall be loosed out of his prison,

8. and shall go out to have deceived the nations that are in the four quarters of the earth, the Gog and the Magog, to have brought together them, unto the battle, of whom their number *is* as the sand of the sea,

9. and they went up over the breadth of the earth, and compassed about the camp of the saints, and the city that has been beloved, then fire came down out of the heaven, from the God, and devoured them,

10. and the Devil⁹⁹⁵ that deceived them was cast
⁹⁹⁶
 into the lake of the fire and brimstone. Where even the beast and the false prophet also shall be tormented day and night, unto the evers of the evers,

11. then I saw a great white throne, and him that sits on it, of whom, from *the* face, the earth and the

995. *The Devil that deceived them was cast.* Literally, *Actually that which is stated*; whereas &c. I conceive, *That which is represented by the term Devil was cast*; hence &c., 322,1.

996. *Stop.* Literally, *The precise place*; whereas &c., *In a like manner*; hence the *Major Stop*. See Rule 322.

heaven fled away, and a place ⁹⁹⁷ was not found for
 them,

12. and I saw the dead, small and great, having
 stood before the throne, and books were opened, and ⁴⁹⁸
 another book was opened, which of the life is, and ^{322,2}
 the dead were judged out of those things that have
 been written in the books, according to their works,

13. even the sea gave up the dead that are in it,
 and the *region of death* and the ⁴⁹⁸grave gave up the
 dead that are in them, and they were judged, each,
 according to their works,

14. then the *region of death* and the ⁴⁹⁸grave were
 cast into the lake of the fire, this the death that is
 second, the lake of the fire is, ^{322,2}

15. and if any one was not found in the book of
 the life, having been written, he was cast into the
 lake of the fire,

CHAPTER XXI.

1. then I saw a new heaven and a new earth. For
 the first heaven and the first earth departed, and the ⁹⁹⁹
 sea is not any more, ^{322,2}

999. *The first heaven and the first earth departed.* Literally,
Actively went away; whereas &c. *Passive, Were changed*; hence &c.,
 322,1.

2. and I saw the city ¹⁰⁰¹ that is holy, new Jerusalem,

 coming down out of the heaven, from the God, having
 been prepared as a bride having been adorned for her
 husband,

3. and I heard a great voice, out of heaven ^{497,3} saying.
 Behold the tabernacle of the God *is* with the men
that are left, and he will dwell with them, and they a
 people of him shall exist, and he the God, with them
i e the God they acknowledge, their God ^{322,2} shall be,

4. even he shall wipe away every tear, from their
^{322,2} eyes, and the death shall not be any more, neither

 sorrow, nor crying, nor pain ^{322,2} shall be any more,

¹⁰⁰⁵ because the former things departed,

5. and he that sits on the throne ^{497,3} said. Behold
 new all things I make, and he says to me, write, for
 these faithful and true words exist,

6. also he said to me, it hath been finished, I the
^{322,2} Alpha and the Omega ^{....} am, the beginning and the end,

¹⁰⁰⁶ I will give to him that is athirst of the fountain of

 the water of the life freely,

1001. *And I saw &c.* Literally, *Actually beheld*; whereas &c.,
And figuratively speaking I beheld; hence &c., 321.

1005. *The former things are departed.* Literally, *Actively gone
 away*; whereas &c. *Passive, Have no longer existence*; hence &c.,
 322,1.

1006. *I will give to him that is athirst.* Literally, *That is now*

7. he that overcomes, he shall inherit these things,
 and a God I will be to him,^{322,2} and he a Son shall be¹⁰⁰⁷
 to me,

8. but I will exist to the fearful, and unbelieving,
 and abominable, and murderers, and whoremongers,
 and sorcerers, and idolaters, and all the liars, their
 portion, in the lake that is in a blaze with fire and
 brimstone, which the death that is second is,^{322,2}

9. then one of the seven angels that had the seven
 vials that are full of the seven plagues that are last
 came and talked with me, saying,^{497,3} Come and I will
 shew thee the bride of the lamb that is wife,

10. then he carried away me, in spirit *i e in im-*
agination, to a great and high mountain, and shewed
 me the city that is holy, Jerusalem, descending out
 of the heaven, from the God,

11. having the glory of the God, the light of it
 like a most precious stone, like a jasper stone shining
 like crystal,

12. having a great and high wall having twelve
thirsting; whereas &c., *That does now or shall hereafter thirst*;
 hence &c., 321.

1007. *A son.* Griesbach sanctions the Expression of the Article,
 admitting however that some reject it, its rejection appears to me to
 be absolutely required by the Sense.

gates, and at the gates, twelve angels, and names having been written thereon, which exist after the twelve tribes of the sons of Israel,

13. on risings of sun, three gates, on north, three gates, and on south, three gates, and on west, three gates,

14. and the wall of the city having twelve foundations, and on them, ³³³twelve names of the twelve apostles of the lamb,

15. and he that talks with me was holding a golden reed measure, in order that he should have measured the city, and its gates, and its walls,

16. and the city ¹⁰⁰⁸quadrangular is set, and its length ³³³as much as the breadth, and he measured the city with the reed, in twelve thousand furlongs, the length, and the breadth, and ^{322,2}the height of it an ³⁸²equality is,

17. then he measured the wall of it, an hundred forty four cubits, a measure of man of it, which exists to man by an angel,

18. and the building of the wall of it jasper was

1008. *The city quadrangular is set.* Literally, *Is designedly so placed*; whereas &c., *It so happened to be*; hence &c., 322,1.

existing, and the city pure gold like unto pure glass,

19. and the foundations of the wall of the city
1009 having been adorned with every precious stone 333 *was*,

 the foundation that is first, jasper, the second, sapphire, the third, chalcedony, the fourth, emerald,

20. the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprasus, the eleventh, jacinth, the twelfth, amethyst,

21. and the twelve gates 497,5 *were* twelve pearls. 322,2 333 Several-

 ly one, each of the gates was of one pearl, and the street of the city pure gold as a transparent glass *was*,

22. but I saw not a temple in it. 1010 For the Lord

 that is God that is Almighty a temple of it is, also

 the Lamb,

23. and the city 1012 hath no need of the sun, neither

 of the moon, in order that it should shine in it. For

1009. *Adorned with every precious stone.* Literally, *Every one as regards number*; whereas &c., *Every one as regards description*; hence &c., 321.

1010. *I saw not a temple.* Literally, *A temple of any kind*; whereas &c., *A temple for the worship of God*; hence &c., 321.

1012. *Hath no need.* Literally, *For any purpose*; whereas &c., *To obtain the light here referred to*; hence &c., 321.

the glory of the God¹⁰¹³ lighted it, yea the light of it the

 Lamb is,

24. and the nation shall walk by means of its light,
 even the kings of the earth¹⁰¹⁴ obtained their glory and

 honor, in it,

25. verily the gates of it should not have been shut⁴⁹⁸
^{322,2}
 by day. And night shall not be there,

26. so they shall sustain the glory and the honor
 of the nations, in it,

27. and so there should in no wise have entered
 into it any thing defiling, or working abomination,
 or a lie, except they have been written in the book
 of the life of the Lamb,

CHAPTER XXII.

1. then he shewed to me a river of water of life,
 clear as crystal, proceeding out of the throne of the¹⁰¹⁵
 God and of the Lamb,

1013. *The glory of the God lighted.* Literally, *Actively does so*; whereas &c. *Passive, Causes every want in this respect to be supplied*; hence &c., 322,1.

1014. *The kings of the earth obtained.* Literally, *Actively made use of it for that purpose*; whereas &c. *Passive, Their plans only in accordance to it were successful*; hence &c., 322,1.

1015. *The throne of the God and of the Lamb.* The expression of the Article before each of the Appellations, shews that two separate thrones are here referred to, hence in my Version I thus write the passage, *The thrones of God and of the Lamb.*

2. in midst by the street of it, and by the river,
hence and hence a tree of life bearing twelve fruits,
according to each month yielding its fruit, and the
leaves of the tree *were* for healing of the nations,

3. and any curse shall not be any more, and the
^{322,2}
¹⁰¹⁵.....¹⁰¹⁵.....
 throne of the God and of the Lamb, in it, shall exist,
¹⁰¹⁷
 and his servants shall serve him,

4. and shall see his face, and his name, on their
foreheads,

5. and night shall not be any more, or not a necessity
^{322,2}

 for a candle, or light of the sun, for Jehovah the God
¹⁰¹⁸.....
 brings light on them, and they shall reign unto the

 evers of the evers,

6. and he said to me, these faithful and true de-
clarations *are*, even *that* Jehovah the God of the
¹⁰¹⁹.....
 spirits of the prophets sent his angel to have shewn

 to his servants, what things it is necessary to have
happened with speed,

1017. *The servants shall serve him.* Literally, *This is what all servants do*; whereas &c., *Shall faithfully serve him*; hence &c., 322,1.

1018. *Jehovah the God brings light on them.* Literally, *Actively brings what is stated*; whereas &c. *Passive, Causes them to be enlightened*; hence &c., 322,1.

1019. *Jehovah the God of the spirits of the prophets sent &c.* Literally, *He did what is stated*; whereas &c. I conceive, *He revealed to man what is stated*; hence &c., 322,1.

7. and *that* behold *saith* God, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book,

8. then I John that heard and saw these things, even when I heard and saw, I fell down to have worshipped before the feet of the angel that shews me these things,

9. but he says to me, take heed. No, a fellow-servant of thee and of thy brethren the prophets I am, also of them that keep the sayings of this book, worship the God,

10. also he says to me. Thou shouldst not have sealed the sayings of the prophecy of this book, the time near is,

11. he that is unjust, be unjust now, and the filthy, be filthy now, and the righteous, be righteous now, and the holy, be holy now. *It being recorded.*

12. Behold I come quickly, and my reward, with me, to have given to every man, as his work shall be,

13. I the Alpha and the Omega, the first and the last, the beginning and the end,

1021. Griesbach's reading appears to me less probable than the Authorized, I certainly do not see any reason for the *Disarrangement*, and wait therefore to know which reading is correct.

14. blessed *are* those that do his commandments,
 in order that their right to the tree of the life shall
 exist, and *that* they should have entered into the ⁴⁹⁸
 city, by the gates. ^{1024,1}

15. Without *the city are* the dogs, and the sor-
 cerers, and the whoremongers, and the murderers,
 and the idolaters, and every one that loveth and
 maketh a lie,

16. I Jesus sent my angel John to have testified
 to you these things, in the churches, I the root and ^{322,2}
 the offspring of David am, the star that is bright that
 is shining before the time,

17. and the spirit and the bride ¹⁰²⁵ *i e God and the*
church say, come, so he that hears, say, come, he
 that is athirst, come, he that willeth, take the water
 of life freely,

18. I testify to every man that heareth the words ^{1025,1}
 of the prophecy of this book, if any one should have ^{1025,2}

1024,1. *Stop.* I question whether the Adverb here is not an Elliptical expression of the Sense expressed in the Paraphrase, and as such is to be regarded as a Preposition governing the words which express the Sense that is used to supply.

1025. *The spirit and the bride say.* Literally, *Actively do so*; whereas &c. *Passive, Virtually do so*; hence &c., 322,1.

1025,1. *I testify to every man.* Literally, *I actually do what is*

added to them, the God shall add to him the plagues

 that have been written in this book,

19. and if any one ^{1025,2} should have taken away from

 the words of the book of this prophecy, the God shall
 take away his part, out of the book of the life, and
 out of the city that is holy that have been written in
 this book,

20. *I testify*, he that testifieth these thing saith. ¹⁰²⁶
 Surely I come quickly. ^{497,8} Amen, come ⁴⁹¹ O Lord of
 Jesus,

21. ¹⁰²⁷ *May* the grace of the Lord Jesus Christ be
 with all the saints.

stated; whereas &c., *I testify publicly excluding no one from participation in it*; hence &c., 321.

1025,2. *If any one should have added*. Literally, *What is stated*; whereas &c., *It may be, not Accidentally have done so, but, Intentionally have done so*. Or it may be, *If any one hath at any time done what is stated, he shall not suffer the punishment specified, if so be he has corrected his error*; in which case the *Arrangement* should be *Irregular*; hence &c., 321.

1026. *Stop*. Literally, *He spoke the actual words recorded*; whereas &c., *He revealed to the Apostle that he should so record*; hence the *Major Stop*. See Rule 322.

1027. *May the grace of the Lord Jesus Christ be with all the saints*. In passages of this class, the Omission of the Auxiliary Verb is necessary, as its Expression would imply, that the *Literal Sense* was intended to be expressed, viz. *An injunction to effect*; whereas &c., *A desire or wish that something may occur*; hence &c., 321.

THE
VATICAN ENGLISH VERSION.

THE
VATICAN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JAMES.

CHAPTER I.

1. I James am a servant of the God and Lord of Jesus Christ to the twelve tribes which are scattered abroad to rejoice.

2. My brethren, count it all joy when ye have met with divers temptations ;

3. Knowing *this*, that the trying of your faith worketh patience.

4. And that patience count a perfect work, that ye may be perfect and entire *in requirements*, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6. But let him ask in faith, nothing wavering.

For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. So let not that man think that he shall receive any thing of the Lord.

8. A double minded man *is* unstable in all his ways.

9. So let the brother of low degree rejoice with respect to his exaltation :

10. And the rich *brother*, with respect to his levelling : because as the flower of the grass it shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich brother fade away with respect to his changes.

12. Blessed *is* the man that endureth temptation : because proof having given of *his constancy*, he shall receive the crown of the life, which he hath professed *to obtain* with them that love him.

13. Let no man say when he is tempted, I am tempted apart from God's *appointments* : for God cannot be tempted by evil *to change his appointments*, neither tempteth he any man *in such a manner* :

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth

forth sin : and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift from above exists, *it* cometh down from the Father of lights, with whom is no change beyond the turning of a shadow.

18. *It* having been determined *by him*, he begat us by a promise of truth, that we should be a kind of firstfruits of his creatures.

19. Appoint ye, my beloved brethren, and be, every man, swift to hear, slow to command, slow to wrath :

20. For the wrath of man worketh not a justification from God.

21. Wherefore having laid aside all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls.

22. And become doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into a perfect law *in respect of liberty to accept or reject it*, and continueth

therein, not having become a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man *among you* seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27. Pure religion and undefiled before God and the Father it is, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1. My brethren, have not the belief of our Lord Jesus Christ concerning the glory *that is to come* with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool :

4. Ye are determined by *their own estimate* of themselves, and are become judges by evil considerations.

5. Hearken, my beloved brethren, Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

6. Yet ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If indeed ye fulfill a law, royal through the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons on account of external advantages, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, save that he offend in one *point*, he is liable to reproach from all *men*.

11. For he that said, Do not commit adultery, said also, Do not kill. So if thou commit no adultery, yet do kill, thou art become a transgressor of the law.

12. So speak ye, and so act *toward others*, as they that being under a law of liberty are delayed to be judged.

13. For he shall have judgment without mercy, that hath shewed no mercy; for he treats mercy arrogantly by *his* judgment.

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? faith is not able to save him.

15. If a brother or sister be naked, or destitute of daily food,

16. And one of you say unto them, Depart in peace, be *ye* warmed and filled ; notwithstanding ye give them not those things which are needful to the body ; what *doth it* profit ?

17. Even so faith, if it hath not works, is dead, being alone.

18. But, a man may say, Thou hast faith, and I have works : shew me thy faith without the works *I have*, and I will shew thee the faith *thou hast* by my works.

19. Thou believest that there is one God ; thou doest well, though the devils believe the same, and tremble.

20. But wilt thou know, O vain man, that faith without works is unprofitable ?

21. Abraham our father was not justified by works, when he offered Isaac his son upon the altar.

22. Thou seest, that faith wrought with his works, as by works was *his* faith made perfect ;

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him unto justification : even *that* he was called a Friend of God.

24. See then, that by works a man is justified, and not by faith only.

25. Likewise also Rahab the harlot was not

justified by works, she having *through faith* received the messengers, and sent *them* away for another journey.

26. As the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1. My brethren, make not many masters, having experienced that we shall receive increased condemnation *by so doing*.

2. For in many things we offend. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us; and so we turn about their whole body.

4. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5. In like manner so the tongue is a little member, and boasteth great things. Behold, how great a fire *it is*, it kindleth how great materials.

6. Even the tongue *is* a fire; the regulator of iniquity is the tongue to our members; that *is* it that defileth the whole body, even setting on fire the course of nature, and being set on fire of the hell *it attains*.

7. For every kind of beasts, and of birds, and of

serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8. But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we the Lord and Father ; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. What, a fountain send forth at the same place sweet *water* and bitter ?

12. The fig tree, my brethren, cannot bear olive berries, nor a vine, figs ; so *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you ? let him shew out of the good course of life *he has pursued* his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, boast not or lie in respect of the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there *is* confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated,

full of mercy and good fruits, without partiality, and without hypocrisy.

18. So the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

1. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2. Ye lust, and have not : ye kill, and desire to have, and cannot obtain : ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may spend extravagantly upon your lusts.

4. Ye adulteresses know not, that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.

5. Or think ye that the scripture saith in vain for the sake of malice, It seeketh the spirit that shall dwell in us *acceptably to God*?

6. And giveth more grace *for its attainment*. Wherefore it saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves therefore to God ; and resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners ; and purify *your* hearts, *ye* double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, or judgeth his brother, speaketh evil of the law, and judgeth the law: and if thou judge the law, thou art not a doer of the law, but a judge.

12. There is but one lawgiver, who is able to save and to destroy: then who art thou that judgest thy neighbour?

13. Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14. Whereas ye know not what *shall be* your life on the morrow. For it is even a vapour, that appeareth for a little time, and then vanisheth away.

15. Wherefore ye *ought* to say, If the Lord will, and we shall live, then will we do this, or that.

16. But now ye rejoice in your boastings: all such rejoicing is evil.

17. Surely to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for later days.

4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of Jehovah of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton ; ye have educated your hearts for a day of slaughter.

6. Ye have condemned *and* killed the just ; *and* he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter *rain*.

8. Be ye also patient ; stablish your hearts, that the coming of the Lord draweth nigh.

9. Groan not, brethren, by others *suggestions*, lest ye should be condemned : behold, the judge hath stood before the door.

10. Take, my brethren, the prophets, who have spoken in the name of Jehovah, for an example of suffering affliction, and of patience.

11. Behold, we count those of them happy which sustained a patience like Job's, and ye have heard and seen the end of Jehovah; that Jehovah is very pitiful, and of tender mercy *therein*.

12. And above all things, my brethren, swear not by either heaven, or the earth, or any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any among you deficient in authority *to teach*? let him call for the elders of the church; and let them pray over him, anointing him with oil on account of the fame:

15. And the prayer after the faith shall save him that labours *from wanting authority*, and the Lord shall raise him up *to authority by so doing*; and if he should have caused sin *by want of authority*, it shall be forgiven him.

16. Therefore confess the sins *of this character* one to another, and pray one for another, that ye may be made whole *in respect of authority*. A fervent prayer for what is just availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months,

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. My brethren, if any of you do err from the truth, and one convert him ;

20. Let him know, that he which converteth the sinner from an error in his course shall save a soul from death by such course, and shall *thus* bury a multitude of sins *that a sinner would have committed*.

THE
VATICAN ENGLISH VERSION
OF THE
FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ unto elected strangers of dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. For *their having* a foreknowledge of God the Father, with respect to sanctification of spirit in obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, in *vouchsafing to us*, a living hope, by the resurrection of Jesus Christ from the dead,

4. Of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven,

5. For you that are by the power of *a revelation from* God being kept *in hope* through faith of a salvation ready to be revealed in the last time.

6. Whereby ye greatly rejoice ; a little now, if need be, ye are caused grief through manifold temptations *that attack you* :

7. In order that your trial of the faith, (being much more precious than of gold that perisheth,) even though being tried with fire, it might be found unto praise and honour and glory at the appearing of Jesus Christ :

8. Whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

9. Receiving the end of the faith, *even* a salvation of souls.

10. Of which salvation prophets have enquired and searched diligently, who prophesied of the *salvation* that is revealed unto you by grace :

11. Searching what, or what manner of time the Spirit was by them declaring, when it testified beforehand the sufferings of *men* by Christ's *not having come*, and the glories *on earth* after their removal.

12. By whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the glad tidings for you in a spirit's freedom

from guilt having been sent down from heaven ; unto *obtaining* which things the angels desire to ascertain *the means employed*.

13. Wherefore having girded up the loins of your mind, constantly being sober, hope *for salvation* through grace that is brought unto you by revelation by Jesus Christ ;

14. As obedient children, not conforming yourselves *thereto* by the former lusts in your ignorance *of meriting salvation* :

15. But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16. Because it is written, For be ye holy ; for I am holy.

17. And if on a Father ye call, who without respect of persons judgeth *salvation* according to every man's *actual* work, pass the time of your sojourning *here* in fear :

18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain manner of life handed down from your fathers *for attaining an assurance of salvation* ;

19. But with precious blood, as of a lamb without blemish and without spot,

20. By Christ's having been foreordained, even before the foundation of the world, though having been made manifest in these last times for you,

21. Who by him do believe in God, that raised

him up from the dead, and gave him glory; that your faith and hope might be in God.

22. He having purified your souls in the obedience after the truth in unfeigned brotherly love from the heart for one another; love with continuation:

23. *Ye* being born again, not of corruptible seed, but of incorruptible, by the word of a living and abiding God.

24. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25. But the word of God can endure for ever. And this *endurance* the word has which by the gospel is preached unto you.

CHAPTER II.

1. Wherefore having laid aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings,

2. As newborn babes, desire the reasonably sincere milk of *brotherly love*, that ye may grow thereby *unto salvation*:

3. If so be ye have tasted that the Lord *is* gracious.

4. In whom coming to a living stone, having been disallowed indeed of men, but chosen of God, *and* precious,

5. So *are* they as living stones a spiritual house; be ye built up into an holy priesthood, to offer up

spiritual sacrifices, acceptable to God through Jesus Christ.

6. Because he surrounds *all things with acceptance* by scripture, Behold, I lay in Sion a foundation stone, elect, precious : and he that believeth on him should not be confounded.

7. Unto you therefore which believe *is* the preciousness, though they do not believe, *that* a stone which the builders disallowed was made a head of a corner,

8. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, not believing that to which they were appointed.

9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a people by acquirement ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light :

10. Which in time past *were* not a people, but *are* now a people of God : which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from the fleshly lusts, which wars as to the soul,

12. For your conversation *to be* honest to the Gentiles : that, in what they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in a day of inspection.

13. Submit yourselves to every ordinance of man

unto justice for the Lord's sake: whether it be by the king, as supreme;

14. Or by governors, as being sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of the foolish men *that deny your acceptance*:

16. As free *from past sins*, yet not using *your* liberty for a cloke of again sinning, but as *a proof of your being* the servants of God.

17. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18. The inferiors being subject to the superiors in all *cases where fear of acting wrongly exists*; not only to the good and gentle, but also to the froward.

19. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory *is it*, if, when ye be buffeted for your sins, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable to God.

21. For even hereunto were ye called: because even Christ suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously :

24. Who himself bare sins like yours in his body on the tree, that we having died by such sins, should have *assurance of life* by the justification *he has demonstrated* : by whom ye should have been cured of every fear by the mark *that ye possess*,

25. Though *ye are* as sheep gone astray ; seeing *by such death* ye are now caused to return unto the Shepherd and Bishop of your souls.

CHAPTER III.

1. On a like account the wives being in subjection to their own husbands ; that, if any do not believe the word, they also may without the word be won by the manner of life of the wives ;

2. While they behold the chaste manner of your life in *cases of fear*.

3. In which, let it not be the world's outward plaiting of the hair, and of wearing of gold, or of putting on of apparel ;

4. But *let it be* the hidden man of the heart's *will* to the incorruptible *preservation* of the meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6. Even as Sara obeyed Abraham, calling him

lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7. On a like account the husbands dwelling after knowledge that the wife *is* a weaker vessel, giving her honour as being heirs together of the grace of life ; that your prayers be not hindered.

8. Then the end *will be, that* all *will be* of one mind, having compassion one of another, full of brotherly love, pitiful, courteous :

9. Not rendering evil for evil, or railing for railing : but contrariwise blessing ; because ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11. Let him eschew evil, and do good ; let him seek peace, and ensue it,

12. For the eyes of Jehovah *are* over the righteous, and his ears *are open* unto their prayers : but the face of Jehovah *is* against them that do evil.

13. Then who *is* he that will harm you, if ye be followers of that which be good ?

14. Even if indeed ye suffer for righteousness' sake, blessed *are ye* : so be not afraid of the terror of them,

15. But sanctify Jehovah the God in your hearts : and *be* ready always to *give* an answer to every man

that asketh you a reason of the hope that is in you, but *be so* with meekness and fear :

16. Having a good conscience ; that in what they speak evil of you, they may be made ashamed that falsely accuse your good manner of life in Christ.

17. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18. For so Christ hath once suffered for sins, the just for the unjust, that he might approach you, being put to death in the flesh, but quickened in the spirit :

19. By which also having been departed from the spirits in prison ;

20. He proclaimed against having disbelieved *as* once, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved from water.

21. Which is indeed a type of you now : baptism doth save (not a putting away of the filth of the flesh, but an answer of a good conscience toward God,) by the resurrection of Jesus Christ,

22. Who is on the right hand of God ; *he* having gone into heaven after angels and authorities and powers having been made subject unto him.

CHAPTER IV.

1. Therefore even ye, arm yourselves with the same mind after Christ's having suffered in the flesh : for he that suffered in the flesh hath refrained from sins ;

2. With respect to that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3. For the time past should suffice to have wrought the will of the Gentiles in walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4. Wherefore they are estranged by your not running with *them* into the same excess of riot, *they* speaking evil of *obedience to Christ*,

5. Who shall give account to him that immediately judges the quick and the dead.

6. For this cause, even he was preached a glad tidings to them that shall die, that they might be judged by men in the flesh, even *that* they should live by God in the spirit.

7. But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

8. And above all things have fervent charity towards yourselves : for charity covers a multitude of sins.

9. *And makes you* hospitable one to another without grudging.

10. As every man hath received a gift for your own selves, minister the same as good stewards of a manifold grace of God,

11. Even though any man speaks as the oracles of God ; even though any man ministers as of the

ability which God giveth : that God in all things may be glorified through Jesus Christ, which is the praise and the dominion *of everything* for ever and ever. Amen.

12. Beloved, be not estranged by the fiery trial among you which is to try you, as though some strange thing happened unto you :

13. But as ye partake in the sufferings on account of the Christ, rejoice that when his glory shall be revealed, ye may be glad also with exceeding joy. .

14. Though ye be reproached for the name of Christ, happy *are ye* that the spirit, *that is the revelation* concerning the glory and concerning God in you is given rest.

15. For none of you suffer as a murderer, or *as a thief*, or *as an evildoer*, or as a busybody in other men's matters.

16. So if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on account of this name.

17. For the time *is come* that judgment by the house of God should begin : and if first by us *it is administered*, what shall the end *be in respect of judgment* of them that obey not the gospel of God ?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19. Wherefore let them that suffer according to

the will of God commit the keeping of their souls for beneficence to a faithful Creator.

CHAPTER V.

1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings on account of the Christ, and also a partaker of the glory that shall be revealed :

2. Feed the flock of God which is among you, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

4. And *its* having been made manifest by the chief Shepherd, ye shall receive the crown of the glory that fadeth not away.

5. On a like account ye younger, submit yourselves unto the presbyter; and all one to another be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

6. Be humbled therefore under the mighty hand of God, that he may exalt you in due time :

7. Having cast all your care *concerning it* upon him ; for he is about to do it for you.

8. Be sober, be vigilant ; (your adversary a devil, as a roaring lion, walketh about, seeking to devour ye which resist, *ye* which are stedfast in the faith,)

9. Ye knowing that the same *evil consequences* by the afflictions to your brotherhood in the world are accomplished.

10 & 11. And the God of all grace, who hath

called you unto his eternal glory in the Christ, after that ye have suffered a while, he will adjust, stablish, strengthen to him the dominion *obtained* for ever. Amen.

12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is a true grace of God wherein ye stand.

13. Him that is in Babylon elected together with also Marcus my son salute you.

14. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ.

THE
VATICAN ENGLISH VERSION
OF THE
SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus Christ to them that have inherited a faith (*men* equally precious to us) in a justification of our God and Saviour by Jesus Christ :

2. Grace and peace be multiplied unto you through a knowledge of God, and of Jesus our Lord,

3. As by his divine power hath been given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4. Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of a divine nature, having escaped the destruction that is in the world through lust.

5. And even this same thing being conferred in addition to *them that use* all diligence, add to your

faith the virtue required by it; and to the virtue the knowledge;

6. And to the knowledge the temperance; and to the temperance the patience; and to the patience the godliness;

7. And to the godliness the brotherly kindness; and to the brotherly kindness the charity.

8. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, shutting his eyes, having forgotten *the terms* of his purification from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye would never fall:

11. For so the entrance shall be furnished unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always in remembrance of these things, even if ye have known and been established in the present truth.

13. For I think it right, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath made manifest to me.

15. Even I shall endeavour also, that ye have after my decease, always esteem for the remembrance of these things.

16. For we not having followed cunningly devised fables made known unto you the power and appearing of our Lord Jesus Christ, even having been eyewitnesses of the majesty of that man.

17. For *we witness his having* received from God the Father honour and glory by a voice of such notoriety having come to him from the excellent glory, This is my Son that is my beloved, by whom I was well pleased.

18. Indeed we heard this voice which came from heaven, we being with him in the holy mount.

19. But we have a greater certainty, the word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until day dawns, and a day star arise in your hearts:

20. Knowing this first, that every prophecy of the scripture is not made for private interpretation.

21. For prophecy came not at any time to *be subject* to the will of man: but for a spirit's being brought holy, men spake *as they were* moved by God.

CHAPTER II.

1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,

even denying a sovereign Lord that redeemed them, bringing upon themselves swift destruction.

2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3. And through covetousness shall they with feigned words make merehandise of you: whose judgment now lingereth not long, even their destruction slumbereth not.

4. For if God spared not his messengers that sinned, but having cast *them* into an abyss in pits of darkness, he delivered over to judgment *those* he had preserved.

5. And *if* he spared not the old world, though he saved Noah an eighth *person*, a preacher of righteousness, he having brought in a flood upon the world of the ungodly;

6. And *if* having turned the cities of Sodom and Gomorrha into ashes, he passed a sentence: an ensample against living ungodly, he having made.

7. And *if* just Lot being delivered from the filthy conversation of the wicked through a wanton insult, he drew out of evil.

8. (For he righteous dwelling among them though seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 Jehovah *sheweth to man* he knoweth how to de-

liver the godly out temptations, and to guard the unjust reserved unto aday of judgment :

10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil respecting *their condition in glory*.

11. Where *say they*, angels, which are greater in power and might, bring not against them before Jehovah *a charge of blasphemous judgment*.

12. Yet these, as brute beasts, made as to their present nature to be taken and destroyed ; as to which not understanding, they speak evil of these things : in their corruption *of truth* they shall be destroyed ;

13. Treating unjustly the reward of unrighteousness, they count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves in their assemblings while they feast with you ;

14. Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : having an heart exercised in covetous practices ; cursed children :

15. Which having forsaken the right way, are led astray : having followed the way of Balaam *the son of Bosor*, they desired a reward for unrighteousness ;

16. Though he obtained conviction of his own iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are carried with a tempest; *men* in whom the undistinguishableness of darkness hath been preserved.

18. For they speaking great swelling *words* of vanity, allure through the lusts of the flesh, *through much* wantonness, those feeble that were clean escaped from them who live in error.

19. Promising them liberty, while they themselves are the servants of man's present corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped, the defilements of the world *that man inherits*, through a knowledge of the Lord and Saviour Jesus Christ, and again having been entangled by these things, they are overcome, the latter end worse than the beginning hath been made to them.

21. For it had been better for them not to have known the way of the justification *by Christ*, than *for them* to have turned from acknowledging that that was delivered unto them by holy commandment.

22. But the *fulfilment* of the true proverb hath befallen them, *They are as* a dog returned to his own vomit; and a sow that was washed to her wallowing in the mire.

CHAPTER III.

1. This, a second epistle unto you, beloved, I now

write; in *both* which I stir up you by way of remembrance :

2. That the pure mind be mindful of the words which were spoken before by the holy prophets, and by the commandment of your apostles concerning the Lord and Saviour :

3. Knowing this first, that there shall come in the last days through scoffing, scoffers walking after their own lusts,

4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this thing lies hid to them that will *it*, that the heavens were from ancient times, but the earth from water, as from water it was by God's decree called into existence :

6. On account of whom, the world that then was *living*, being overflowed with water, was destroyed :

7. And the heavens and the earth, which are now, by the same, a decree, are kept in store for fire, reserved until a day of judgment and destruction of the ungodly men *that scoff at the fulfilment of such a decree*.

8. But, beloved, as regards this, let it not be concealed by you, that one day *is* with Jehovah as a thousand years, and a thousand years as one day.

9. Jehovah is not slack concerning the promise,

as some men count slackness ; but delays on account of you, not willing any to have destroyed, but that all should succeed *in escaping judgment and destruction* by repentance.

10. Though a day of Jehovah will come as a thief ; in the which the heavens shall pass away with a great noise, and the heavenly bodies being set on fire shall be destroyed, and the earth also ; yet the works *performed* therein shall be discovered after all these things being thus dissolved.

11. What manner *of persons* ought we to be in *all* holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being set on fire shall be destroyed, and the elements being set on fire shall be dissolved ?

13. Although we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. Then do ye account the longsuffering salvation of our Lord ; even as our beloved brother Paul¹ also according to the wisdom given unto him hath written unto you ;

16. As also in all *his* epistles, speaking in them of these things in which are some things hardly to

be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction of them to themselves.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away in the error of the lawless, fall from your own steadfastness.

18. And grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ; the glory in him both now and in the day of the ever.

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THE
VATICAN ENGLISH VERSION
OF THE
FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

1. *I* John's declaring in writing what was from commencement *of the subject of it*, what we have heard, what we have seen with our eyes, what we have contemplated, and our hands have handled, concerning the declaration of the life *that is eternal* ;

2. Now the life was made manifest, even a thing which we have seen, so we bear witness and shew unto you the life that is eternal, which was with the Father, and was made manifest unto us ;

3. What we have seen and heard, we also shew unto you, that ye also may have fellowship with us : even indeed the fellowship that is our's with the Father, and with his Son Jesus Christ.

4. And these things write we, that our joy may be full.

5. As this is the message which we have heard of him, and declare unto you, that God is without concealment, yea that in him is no concealment at all.

6. If we say that we have fellowship with him, and walk in the concealment *of it*, we lie, and do not the truth :

7. But if we walk in the absence of concealment, as he exists in the absence of concealment, we have fellowship one with another, yea the blood of Jesus his Son cleanseth us from every kind of sin.

8. If we say that we have no kind of sin *from which to be cleansed*, we deceive ourselves, and the truth is not in us,

9. Though we confess our sins, and he be faithful and just to forgive us *our* sins, and to cleanse us from every kind of unrighteousness.

10. If we say that we have not become answerable for sin, we make him a liar, and his word is not with us.

CHAPTER II.

1. My little children, these things write I unto you, that ye become not answerable for sin ; as if any man becomes answerable for sin, we have a comforter with the Father, Jesus Christ, a justifier,

2. As he is a reconciliation *of man to God* exists with respect to our sins : and not with respect to our's only, but also with respect to *the sins of the whole world*,

3. Though by this *is it* we know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

6. He that saith he abideth not in him, is under an obligation also so to walk, even as he walked.

7. Beloved I write not a new commandment unto you, but an old commandment which ye had from the beginning. An old commandment is the word which ye have *now* heard *from me*.

8. Again, a new commandment I write unto you, which thing is true in relation to him and to you : *it is this*, that the concealment *of truth* is past, and the true absence of concealment now shineth.

9. He that saith he exists in the absence of concealment, and hateth his brother, exists in the concealment *of truth* even until now.

10. He that loveth his brother abideth in the absence of concealment, and there exists none occasion of stumbling in him.

11. But he that hateth his brother exists in the concealment *of truth*, and walketh in the concealment *of truth*, and knoweth not whither he goeth, because that the concealment *of truth* hath blinded his eyes.

12. I write unto you, little children, that the sins that exist on account of his name have separated you *from Christ*.

13. I write unto you, fathers, that ye have known him that is from commencement *of this dispensation*. I write unto you, young men, that ye have overcome the wicked one.

14. I have written unto you, little children, because ye have knowledge of the Father. I have written unto you, fathers, because ye have knowledge that existed from commencement *of this dispensation*. I have written unto you, young men, because strong *men*, ye do exist, and the word that is in you doth abide, and ye have overcome the wicked one.

15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of this life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18. Little children, there is an end of time: even as ye have heard that antichrist does come, and now many antichrists there are; wherefore we know that there is an end of time.

19. They went out of us, but they existed not of

us ; for if they had existed of us, they would *no doubt* have continued with us : but *they went out*, that they might make manifest that all *baptized* exist not of us.

20. But ye have an anointing from the Holy One, of which ye all have knowledge.

21. I have not written unto you that ye know not the truth, but that ye do know it, and that no lie respecting the truth exists.

22. Who is a liar if not he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son's *attestation thereto*.

23. Whosoever denieth the Son's *attestation*, the same holds not the Father's : but he that acknowledgeth the Son's, holds the Father's also.

24. Wait for what ye have heard from commencement among you, if among you that which ye have heard from commencement shall remain *unattained* ; and ye shall abide in the Son, and in the Father.

25. Yea, this is the promise, which promised to you eternal life.

26. These *things* have I written unto you concerning them that seduce you.

27. As the anointing which ye have received of him abideth in you, so ye need not that any man teach you ; because the same anointing, teacheth you of all things ; yea, truth it exists, and so is no lie, even as it hath taught you, abide in him.

28. Even now, little children, abide in him ; that, when he shall appear, we may have confidence, and not be made ashamed by him at his coming.

29. If ye know that he existeth a righteous *man*, know that every one that doeth the righteousness *that he professeth* is born of him.

CHAPTER III.

1. Behold, what manner of love the Father hath bestowed upon you, that we should be called the sons of God on this account : the world acknowledgeth not us *to be children*, because it acknowledged not him *to be a child*.

2. Beloved, now being sons of God, we continue such ; though it doth not yet appear what we shall be, we know, that when he shall appear, apparent likewise we shall be to him ; because we shall see him, we ourselves exist just as he exists.

3. But every man that hath this hope in him keepeth pure himself, because that man a pure *man* exists.

4. Whosoever committeth the sin *that keeps a man impure*, maketh the transgression also of law *to constitute such a sin* : for such a sin is the transgression of a law *having such a penalty*.

5. And ye know that he was manifested to take away the sins *that keep a man impure* ; as in him is no sin retained.

6. Whosoever abideth in him retaineth not sin :

whosoever retaineth sin hath not seen him, neither known him.

7. Little children, let no man deceive you: he that obtains the justification *of Christ* is justified, even as he is justified.

8. He that maketh the sin *that keepeth a man impure* is of the devil; for the devil retaineth sin from the beginning. On account of this was the Son of God manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not make sin *to be retained*; for his seed remaineth in him: indeed he cannot make sin *to be retained*, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever obtains not justification is not of God, neither he that loveth not his brother's *attainment of it*.

11. For this is the message that ye heard from the beginning, in order that we should love each other's *justification*.

12. Not as Cain, *who* was after the wicked one, and slew his brother. And wherefore? He slew him because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know, that we have passed from the death

incurred by Adam in the life *that is in Christ*, that we should love the brethren. He that loveth not, abideth in death.

15. Whosoever hateth his own brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16. Hereby perceive we the love *that is required of us*, because that man laid down his life for us, so we ought to lay down *our* lives for the brethren.

17. Then whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18. My little children, we should not love by a command, or by the tongue's *persuasion to do so*; but by the work and truth *effected in so doing*.

19. Hereby we know that we are now of the truth, and shall assure our hearts *as to our state* before him.

20. For if our heart condemns *such assurance*, verily God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemns not *such assurance*, *then* have we confidence toward God.

22. And whatsoever we should ask for, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23. Yea, this is his commandment, in order that

we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And by so doing, we know that he abideth in us by the spirit of *reconciliation* which he gave to us.

CHAPTER IV.

1. Beloved, believe not every spirit, but try the spirits whether they are *accepted* of God : because many false prophets are gone out into the world.

2. Hereby know ye the spirit *that is accepted* of God : Every spirit that confesseth that Jesus Christ is come in the flesh is *accepted* of God :

3. But every spirit that confesseth not *that* Jesus *is come in the flesh* is not *accepted* of God : and this is that *spirit* of the antichrist, whereof ye have heard that it should come ; and even now is in the world.

4. Already ye are *accepted* of God, little children, and have overcome them *that are of the world* : because greater is he that is in you, than he that is in the world.

5. They are *accepted* of the world on this account : they speak *things accepted* of the world, so the world heareth them.

6. We are *accepted* of God : he that knoweth God heareth us ; he that is not *accepted* of God heareth not us. Hereby know we the spirit of the truth, and the spirit of the error *respecting acceptance of God*.

7. Beloved, we should love one another: for such love is *accepted* of God; and every one that so loveth has become *accepted* of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to exist* a reconciliation for our sins.

11. Beloved, if God so loved us, verily we are under an obligation to one another to love God's *children*. No man yet hath been contemplated with admiration *as perfect*.

12. If we love one another, God dwelleth with us, and his love is perfected in us.

13. Hereby know we that we dwell with him, and he with us, because he hath given us of his Spirit.

14. And we *as christians* have been contemplated with admiration, and do testify, that the Father sent the Son *to be* a Saviour of the world.

15. Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth with him, and he with God.

16. So have we known and believed the love that

God hath to us. God is love; and he that dwelleth in love dwelleth with God, and God with him.

17. Herein is the love unto us made perfect, that we may have confidence with respect to the day of judgment: because just as that man now is *accepted of God*, so are we in this world.

18. There is no fear in the love; for the perfect love *vouchsafed* casteth out fear, because fear hath torment; so he that feareth has not been made perfect in the love.

19. We love, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother who hath attended to God, is not able to love him who hath not attended to *him*.

21. And the commandment *so to judge* have we from him, In order that he who loveth God should love his brother also.

CHAPTER V.

1. Whosoever believeth that Jesus is the Christ is *accepted of God*: and every one that loveth him that begat loveth him that is begotten of him.

2. Herein we acknowledge that we should love the children of God, when we love God, and do his commandments.

3. For this the love of God includes, that we *be regarded to keep* his commandments: and his commandments are not grievous.

4. For whatsoever is appointed of God overcometh the world: hence the victory that overcometh the world is our faith.

5. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. This he is that came by water and blood, *even* Jesus Christ is; not by water only, but by the water and the blood *of the gospel ordinance*: as it is the Spirit that beareth witness *thereto*, even the Spirit that is truth it is.

7. So there are three *agents* that bear record,

8. The spirit, and the water, and the blood: yet these three exist in one thing *attested*.

9. If we receive the witness of men *thereto*, the witness of God becomes greater: for similar is the witness of God which he hath testified of his Son.

10. He that believeth in the Son of God holds the witness to him: he that believeth not God's *witness* hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life; and this, that the life that is in his Son exists.

12. He that hath the Son hath the life; *and* he that hath not the Son of God hath not the life.

13. These things have I written unto you, that ye may know that ye have an eternal life that believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us :

15. And if it is possible for us to know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.

16. If any man see his brother pursuing sin *which is not to be punished* with death, he shall ask for and give to him *a place in* life with them that sin *not sins to be punished* with death. There is sin *that is to be punished* with death : I do not speak concerning that, that he should pray.

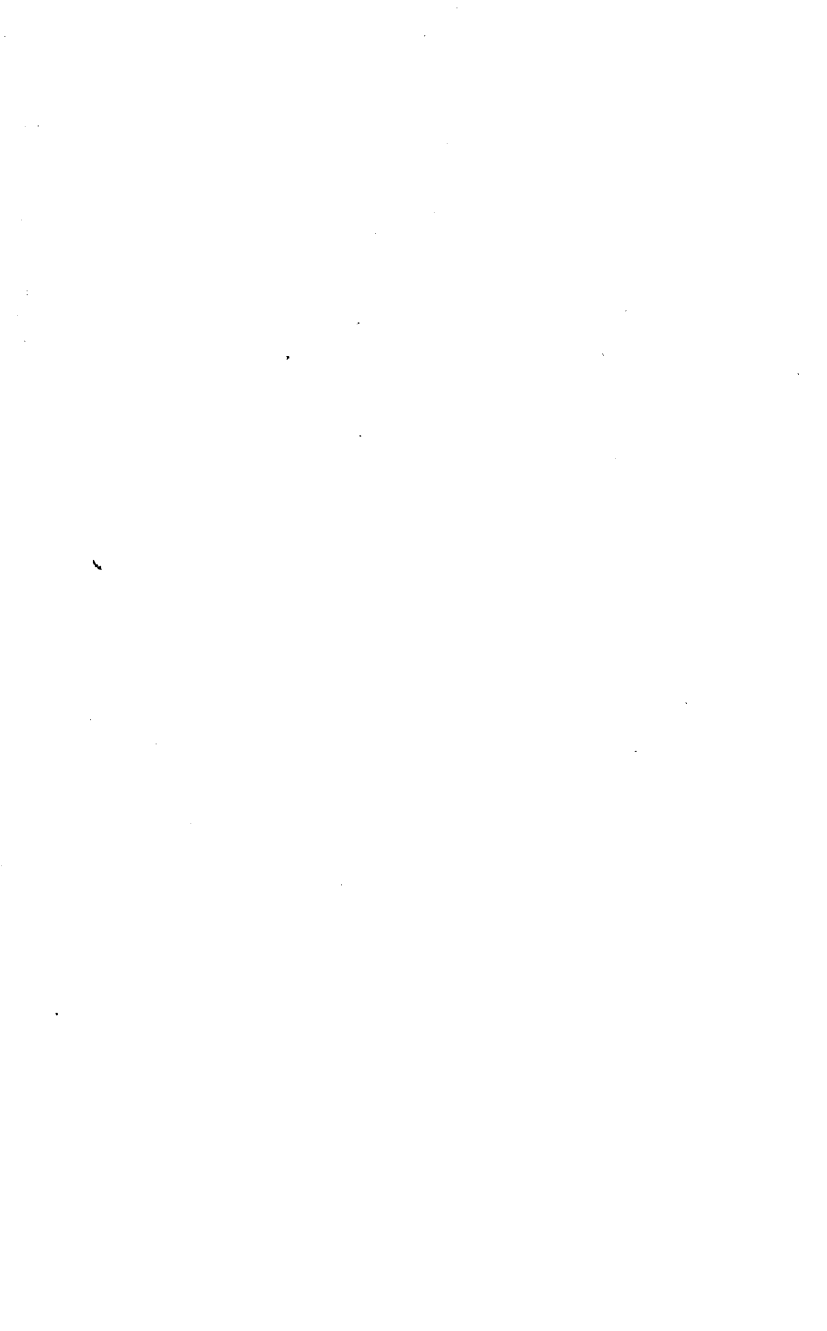
17. All unrighteousness is sin : and so there is a sin *not to be punished* with death.

18. We know that whosoever is born of God does not sin ; yea he that is begotten of God observeth him, so the wicked one binds him not.

19. *And* we know that we are of God, and the world rests complete in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know the true *God* ; and so we exist in the true *God*, in his Son in the Dispensation of Jesus. This discloses the true God, and eternal life.

21. Little children, keep yourselves from the false Gods *presented to you*.



THE
VATICAN ENGLISH VERSION
OF THE
SECOND EPISTLE OF JOHN.

CHAPTER I.

1. The presbyter unto the elect lady and her children, whom I truly love; and not I only, but also all they that have known the truth.

2. On account of the truth which dwelleth in us, and shall be with us for ever,

3. Grace, mercy, *and* peace, from God the Father, and from Jesus Christ, the Son of the Father shall be with us in truth and love.

4. I rejoiced greatly that I found of thy children walking in truth.

5. As we have received a commandment from the Father, verily now I beseech thee, lady, not as though *in so doing* I wrote a new commandment unto thee, but that which we had from the beginning, in order that we should love one another.

6. And this is the love *which God requires of us*, in order that we walk after his commandments. This *love* the commandment exists, as ye have heard from the beginning, in order that ye should walk in it.

7. Because many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist *to which I refer*.

8. Look to yourselves, that ye lose not those things which we have wrought *among you*, but that ye receive a full reward.

9. Whosoever leadeth out or abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him *for his course* God speed :

11. For he that biddeth him *for his course* God speed is partaker of his evil deeds.

12. Having many things to write unto you, I would not *write* with paper and ink : but I trust to come unto you, and speak face to face, that your joy may be full.

13. The children of thy elect sister greet thee.

THE
VATICAN ENGLISH VERSION
OF THE
THIRD EPISTLE OF JOHN.

1. The presbyter unto the wellbeloved Gaius, whom I truly love.

2. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3. For I rejoiced greatly, when the brethren brought even of thy testifying to the truth, even as thou verily walkest.

4. Counting no greater favor than these things *can be shewn to me*, in order that I hear that my children walk in the truth.

5. Beloved, thou doest a faithful thing, whatsoever thou doest for the brethren, and the same thing for strangers,

6. Which have borne witness of thy charity before the church: whom rightly thou bring forward on their journey, if after a godly sort thou shalt assist *them*.

7. Because that for the name *they bore* they went forth, taking nothing of the Gentiles.

8. We therefore ought to receive such, that we might be fellowhelpers to the truth,

9. *We* having written something *on this head* unto the church : but Diotrephes, who loveth to have the preeminence among them, doth not receive us affectionately.

10. Wherefore, if I come, I will remember him of his deeds which he effecteth, prating against us with malicious words : and not content therewith, even he doth not receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God : but he that doeth evil hath not seen God.

12. Demetrius hath witnessed thereto in all things, even in the truth itself : yea, and we *also* bear record ; and ye know that our record is true.

13. I had many things to write, but I will not with ink and pen write unto thee :

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

THE
VATICAN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JUDE.

CHAPTER I.

1. Jude, a servant of Jesus Christ, and a brother with James to them that are sanctified by God the Father, preserved, *and* called even by Jesus in Christ.

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you, exhorting that ye should earnestly contend for that *salvation* which was once delivered unto the saints in *the exercise of* faith.

4. For there are certain men crept in unawares, who were before of old ordained to this the condemnation *they receive*, ungodly men, turning the grace

of our God into lasciviousness, and denying our only Master and Lord Jesus Christ.

5. I will therefore to put you in remembrance, though ye once knew this, how that Joshua having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. Even messengers which kept not their first course, though they left their own habitation, he hath left *us* in everlasting chains of darkness as to the judgment of the great day *respecting them*.

7. And as Sodom and Gomorrha, and the cities about them, having given themselves over to fornication on like grounds to these *messengers*, and gone after strange flesh, are set forth an example by an eternal fire, suffering a judicial sentence.

8. Likewise also these men seeing by dreams, defile the flesh, despise dominion, and speak evil of dignities.

9. Now Michael the archangel, when contending with the devil he disputed about the body of Moses, ventured not on a condemnation able to produce blasphemies, but said, Jehovah may rebuke thee.

10. But these speak evil of those things which they know not: and what they know naturally, as brute beasts, by those things they are destroyed.

11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of

Balaam for reward, and perished in the gainsaying of Core.

12. These are in your affections, blemishes, ye feasting together, themselves governing without fear : clouds *they are* without water, carried about of winds ; trees whose fruit is withering, unprofitable, twice dead, plucked up by the roots ;

13. Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.

14. Even Enoch, the seventh from Adam, prophesied also to these, saying, Behold, Jehovah cometh with ten thousands of his saints,

15. To execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him.

16. These ungodly sinners are murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ;

18. How that they told you there should be mockers in the last time, who should walk after wickedness by their own lusts.

19. These be they who separate themselves, sensual, not having a spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying for yourselves in a spirit holy,

21. Keep in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.

22. And whom though separated from ye compassionate, save ;

23. Pulling out of the fire even whom ye compassionate through fear ; hating even a garment spotted by the flesh.

24. Now unto him that is able to keep you from falling, and to present *you* before the presence of his glory complete in exceeding joy in our only God Saviour, through Jesus Christ,

25. Be glory, majesty, dominion and power, both now and ever. Amen.

THE
VATICAN ENGLISH VERSION
OF A
REVELATION OF ST. JOHN THE DIVINE

CHAPTER I.

1. A Revelation of Jesus Christ, which God gave unto him, to shew unto his servants what things must shortly come to pass, and he did signify; *he* having sent by his angel unto his servant John :

2. Who bare record of the word of God, and the testimony of Jesus Christ; of whatsoever things he knew.

3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time *is* at hand.

4. JOHN to the seven churches which are in Asia : Grace *be* unto you, and peace, from him which *is*, and which was, and which is to come; and from the seven Spirits which are before his throne;

5. And from Jesus Christ, *who is* the faithful

witness, *and* the first begotten of the dead, and the prince of the kings of the earth that loved us, and washed us from our sins in his blood,

6. And made us kings and priests unto his God and Father; to him *to whom* the glory and the dominion *exists* for ever and ever. Amen.

7. Behold, he cometh in the clouds; so every eye shall see him, even whosoever pierced him: then all the kindreds of the earth shall wail because of him. Even so, Amen.

8. I am the Alpha and the Omega, saith Jehovah the God, which is, and which was, and which is to come, the Almighty.

9. I John your brother and companion in the tribulation, and kingdom, and patience concerning Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in spirit at the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, What thou seest, write in a book, and send *it* unto the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks *one* like unto a Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head, even *his* hairs *were* white, like wool as white as snow; and his eyes *were* as a flame of fire;

15. And his feet like unto fine brass, as having been melted in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last:

18. And he that liveth, though I was dead; and, behold, I am alive for evermore; and have the keys of the death *to which man is subject*, and the grave *where such dead are*.

19. Therefore write the things which thou hast seen, even the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches: and the seven candlesticks are seven churches.

CHAPTER II.

1. Unto the angel of the church in Ephesus write ; even the things he saith, he that holdeth the seven stars in his right hand ; he that walketh in the midst of the seven golden candlesticks ;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and hast tried them which say they are apostles, and are not, and hast found them liars :

3. And *that* thou hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have against thee, that thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. Notwithstanding this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of the life, which exists in the paradise of God.

8. And unto the angel of the church in Smyrna write ; even the things he saith, *he that is* the first and the last, he which was dead, yet he hath life ;

9. I know thy works, and tribulation, and poverty, (notwithstanding thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* a synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of the life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh should not be hurt of the second death.

12. And to the angel of the church in Pergamos write; Even the things he saith, he which hath the sharp sword with two edges;

13. I know thy works, and how thou dwellest, where Satan's throne *is*: yet thou holdest fast my name; so thou should not have denied my faith, even in those days wherein Antipas my faithful witness *lived*, he who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. Thus hast even thou in effect them that hold the doctrine of the Nicolaitanes.

16. Therefore repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth *it*.

18. And unto the angel of the church in Thyatira write ; Even the things he saith, *he that is* the Son of God, he that hath his eyes like unto a flame of fire, and his feet like fine brass ;

19. I know thy works, and charity, and service, and faith, and patience ; and that thy last works *are* more than the first.

20. Notwithstanding I have against thee, because thou sufferest thy female Jezebel, which calleth herself a prophetess ; and she teaches and seduces my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication ; but she wishes not to repent.

22. Behold, I will cast her, and them that commit adultery with her, into a bed of great tribulation, except they repent of her works.

23. And I will kill her children in death ; and all the churches shall know that I am he which searcheth

the reins and hearts, and will give unto every one of you according to your works.

24. And so I say through you unto the rest in Thyatira, as many as have not this doctrine ; which have not known the depths of Satan ; that they proclaim ; I will put upon you none other burden.

25. Nevertheless what things ye have, hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations :

27. And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : for so I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

1. And unto the angel of the church in Sardis write ; Even the things he saith, he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, yet art thou dead.

2. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and repent, and hold fast. For if thou

shalt not watch, I will come on thee as a thief, and thou shouldst not know what hour I will come upon thee.

4. Yet thou hast a few names in Sardis which have not defiled their garments; even they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; Even the things he saith, he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee a door, which having been opened, no man can shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I constitute of the synagogue of Satan, those which say they are Jews, and are not; for they lie; behold, I will make them to come and worship before thy feet, and *worship thy* knowledge for I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,

which shall come upon all the world, to try them that dwell upon the earth.

11. I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; Even the things he saith, the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. For thou sayest, I am rich, and have abundance, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest have riches; even white rai-

ment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and eyesalve to anoint thine eyes, that thou mayest see.

19. Though I love all such, I do rebuke and chasten: be zealous therefore, and repent.

20. Behold, I have stood at the door, and do now knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and set with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

1. After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in a trance: and, behold, a throne was being set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne *were* four and twenty thrones: and upon the thrones four and

twenty presbyters sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, rather in a circle round the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings; and *they were* full of eyes without and within: and they rest not day and night, saying, Holy, holy, holy is Jehovah the God that is Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive the glory and the honour and the power *we ascribe to thee*:

for thou hast created all the things *on account of which we ascribe it*, and for thy pleasure they exist and were created.

CHAPTER V.

1. Then I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in the heaven above, nor in the earth, neither under the earth, was worthy to open the book, neither to aspire thereto.

4. Then I wept much, because no man was found worthy to open the book, neither to aspire thereto.

5. Then one of the presbyters saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and the seven seals thereof.

6. [Then I beheld in the midst of the throne and of the four beasts, and in the midst of the presbyters, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God that have been proclaimed in all the earth.]

7. For he went and took the book out of the right hand of him that sitteth upon the throne.

8. And when he took the book, the four beasts and four *and* twenty presbyters fell down before the

Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to have taken the book, and to have opened the seals thereof: for thou wast slain, and so redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ;

10. And hast made those *that are redeemed* unto our God kings and priests: and they shall reign on the earth.

11. Then I beheld, and I heard the voice of many angels round about the throne and the beasts and the presbyters: and the number of them was myriads of myriads, even thousands of thousands ;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive the power *that has been given to him*, even riches, and wisdom, and strength, and honour, and glory, and blessing.

13. Then every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; even all that are in these places heard I ascribing, The Blessing, and the honour, and the glory, and the power *they possess* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the presbyters fell down and worshipped.

CHAPTER VI.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were in a voice of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and that he should conquer.

3. And when he had opened the second seal, I heard the second beast say, Come.

4. And there went out another horse *that was* red, even with him that sitteth thereon : and *power* was given to him to take peace from the earth, even that they should kill one another : so there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse ; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and thou shouldst not hurt the oil and the wine.

7. And when he had opened the fourth seal, I heard the fourth beast say, Come and see.

8. And I looked, and behold a pale horse : and his name that sat on him was The Death, and the grave followed with him. And power was given unto

him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, even for the testimony which they were affording :

10. And they cried with a loud voice, saying, Until when the Sovereign Lord that is holy and true *is it*, thou dost not judge and avenge our blood on them that dwell on the earth ?

11. And a white robe was given unto them ; and it was told unto them, in order that they should rest under delay, until they should be full ; and so their fellowservants and their brethren that are about to be killed should be as even they *are*.

12. And I beheld when he had opened the sixth seal, there was a great earthquake ; and the sun became black as sackcloth of hair, and the full moon became as blood ;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven became as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

17. For the day that is great through his wrath came ; and who is fit to have been established ?

CHAPTER VII.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having a seal from the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Ye should not hurt the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed : *and there were* sealed an hundred *and* forty *and* four thousnd of all the tribes of the sons of Israel.

5. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand.

Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9. After these things I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

10. And they cried with a loud voice, saying, The salvation *we possess* is to our God which sitteth upon the throne, and to the Lamb.

11. Also all the angels, they stood round about the throne, and *about* the presbyters and the four beasts ; now they fell before the throne on their faces, and worshipped God,

12. Saying, Amen : The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might *of our salvation ascribe* unto our God for ever and ever. Amen.

13. And one of the presbyters answered, saying

unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, My Lord, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither should the sun light hurtfully on them, nor any heat.

17. For the Lamb which is in the midst of the throne does feed them, and does lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1. And when he had opened the seventh seal, there was silence in heaven about half an hour.

2. And I saw the seven angels which have stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense ascended up with

the prayers of the saints before God out of the angel's hand.

5. Yet the angel took the censer, and filled it with the fire of the altar, and cast *it* upon the earth: and there came voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. And the first sounded, and their followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third

part of the sun was smitten, and the third part of the moon, and the third part of the stars; in order that the third part of them should be darkened, and so the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard one eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to it was given the key of the bottomless pit.

2. And it opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, except the men's *trees* &c. which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five

months : and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall these men seek temporal death, and shall not find it ; though they shall desire to die, yet shall temporal death flee from them.

7. Now the shapes of the locusts *were* like unto horses prepared unto battle ; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron ; and the sound of their wings *was* as the sound of chariots with many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails : and their power *was* to hurt the men *that were not sealed* five months.

11. They had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One woe is past ; *and*, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard one voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. Then the four angels were loosed, which were prepared for the hour, and day, and month, and year *that was appointed*, for to slay the third part of the men *that were not sealed*.

16. And the number of the army of the horsemen *loosed were* two ten thousand times ten thousand : I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, haviug fiery breastplates, even jacinth, and brimstone : and the heads of the horses *were* as the heads of lions ; and out of their mouths issued fire and smoke and brimstone.

18. By these three plagues was the third part of the men *that were not sealed* killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For the power of the horses is in their mouth, and in their tails : for their tails *were* like unto serpents ; having heads also, with them they do hurt.

20. And the rest of the men which were not killed by these plagues repented not of the works of their hands, that they should not worship the devils or the idols, the gold, or the silver, or the brass, or the stone, or the wood *of this world* : which neither can see, nor hear, nor walk :

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow *was* over his head, and his face *was* as it were the sun, and his feet as pillars of fire :

2. And he had in his hand a little book that had been opened : and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth : and when he had cried, the seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, as thou shouldst not write them.

5. Then the angel which I saw stand upon the sea and upon the earth lifted up his right hand toward heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there shall be time no longer :

7. Save in the days of the voice of the seventh

angel, when he shall sound, and the mystery of God should be finished, as he hath declared by servants of his that are prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which hath been opened, and is in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, yet it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before peoples, and nations, and tongues, and kings many things.

CHAPTER XI.

1. And there was given me a reed like unto a rod, saying, Rise, and measure the temple of God, and the *place for the* altar and them that worship thereat.

2. But the court which is without the temple leave out, yea thou shouldst not measure it; for it is given unto the Gentiles: yet the holy city shall they tread under foot forty *and* two months:

3. Though I will give *them* my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks that stood before the Lord of the earth.

5. And if any man wishes to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: as if any man wishes to hurt them, then is it fitting for him to be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

7. And when they should have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And they shall see their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

9. Even they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, as they shall not suffer their dead bodies to have been put in graves.

10. So they that dwell upon the earth shall rejoice over them, and be made glad, and shall send gifts

one to another ; because these the two prophets tormented them that dwelt on the earth.

11. And after the three days and an half a Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

12. Then they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to the heaven that is in the clouds ; even their enemies beheld them *do so*.

13. Also the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were destroyed seven thousand names of men : and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past ; *and*, behold, the third woe cometh quickly.

15. And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdom of this world of our Lord, and of his Christ is come ; and he shall reign for ever and ever.

16. And the four and twenty presbyters, which sat before God on their thrones, fell upon their faces, and worshipped God,

17. Saying, we give thee thanks, O Lord the God that is Almighty, which art, and which wast ; because thou hast taken thy great power, and hast become king.

18. As the nations were angry, that thy wrath is come, and the time of the dead to be judged, and to give the reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and to destroy them which destroy the earth.

19. Then the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1. Then there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. Then there appeared another wonder in heaven; even behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. But she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, even *to* his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7. Then there was war in heaven: Michael and his angels fought against the dragon; for the dragon did fight, also his angels,

8. But he prevailed not; neither was their place found for them any longer in heaven.

9. Yea the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is the salvation, and the strength, and the kingdom of our God, and the power of his Christ established: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. For they overcame him by the blood of the Lamb, and by the word of their testimony; for they loved not their life previous to death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the earth and to the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast

unto the earth, he persecuted the woman which brought forth the man *child*.

14. But to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. Then the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. But the earth helped the woman, for the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. Then the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.

CHAPTER XIII.

1. Now I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy.

2. And the beast which I saw was like unto a leopard, but his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3. Though one of his heads *was* as it were wounded

to death ; but his deadly wound was healed : and all the world wondered after the beast.

4. And worshipped the dragon which gave the power unto the beast: also they worshipped the beast, saying, who *is* like unto the beast? and who is able to make war with him?

5. Then there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and people, and tongues, and nations.

8. So all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. If any man leadeth into captivity he shall go into captivity: if any man killeth with the sword, it is meet for him to be killed with the sword. Here exists the patience and the faith of the saints.

11. Then I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first

beast before him, notwithstanding he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of the men *that worship the beast*.

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. Also he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. Even that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name.

18. Here is the wisdom *recorded*. Let him that hath understanding count the number of the beast: for the number is with man; and his number is six hundred threescore *and* six.

CHAPTER XIV.

1. Then I looked, and, lo, the Lamb stood on the

mount Sion, and with him an hundred forty *and* four thousand, having his and his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : yet the voice which I heard *was* as of singers to the harp singing to their harps :

3. And they sung a new song before the throne, and before the four beasts, and the presbyters : and no man could learn that song but the hundred *and* forty *and* four thousand, that had been redeemed from the earth.

4. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from the men *that saw the Lamb ; these are* a firstfruit to God and to the Lamb.

5. Even in their mouth was found no lie : for they are without fault.

6. Then I saw another angel flying in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, even to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : so worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

8. Then there followed another angel, saying,

Babylon that is great is fallen, is fallen, because all nations have drunk of the wine of the wrath of her fornication.

9. Then a third angel followed them, saying with a loud voice, If any man worship the beast or his image, or receive a mark in his forehead, or in his hand,

10. Verily the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presenee of the Lamb :

11. And the smoke of their torment ascendeth up for ever and ever: verily they have no rest day nor night, who worship the beast or his image, also who-soever receiveth the mark of his name.

12. Here is patience of the saints: they that keep the commandments of God, and the faith of Jesus.

13. Then I heard a voice from heaven saying, Write, Blessed *are* the dead which die in Jehovah from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow after them.

14. Then I looked, and behold a white cloud, and upon the cloud *one* sat like unto a Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. Then another angel came out of the temple,

crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. Then he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. Then another angel came out from the altar, which had power over its fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1. Then I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. Then I saw as it were a sea of glass mingled with fire: also them that had gotten the victory over the beast, and over his image, *and* over the number of his name, stand on the sea of glass, having harps of God.

3. And they sing the song of Moses a servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord the God that is Almighty ; just and true *are* thy ways, thou King of the nations.

4. Who should not fear thee, O Lord, or glorify thy name? as only holy : for all the nations shall come and worship before thee ; for thy judgments are made manifest.

5. And after that I beheld, that the temple of the tabernacle of the testimony in heaven was opened :

6. And the seven angels that have the seven plagues came out of the temple, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. Then one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

1. Then I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth ; and their fell a noisome and grievous sore upon the men which had the mark of the beast, or which worshipped his image.

3. Then the second angel poured out his vial upon the sea ; and it became as the blood of a dead *man* : and every living soul died in the sea.

4. Then the third angel poured out his vial upon the rivers and the fountains of the waters ; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous ; Thou which art, and wast, that art holy ; for these things thou determined.

6. Because they shed the blood of saints and prophets, so thou hast given them blood to drink ; they are worthy.

7. Then I heard another from the altar say, Even so, O Lord the God that is Almighty, true and righteous *are* thy judgments.

8. Then the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch the men *that worship the beast* with fire.

9. And these men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

10. Then the fifth angel poured out his vial upon the throne of the beast ; and his kingdom was filled

with darkness ; and they gnawed their tongues on account of the misery *of it*,

11. And blasphemed the God of heaven because of their misery and their sores ; yet they repented not of their deeds.

12. Then the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. (For the spirits of devils working miracles do exist) *which* go forth unto the kings of the whole world, to gather them to the battle of that great day of the God that is Almighty.

15. Behold, *God has said*, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. For they gathered them together into the place that is called in the Hebrew tongue Armageddon.

17. Then the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. Also voices, and thunders, and lightnings

came, and a great earthquake; such as was not since the men *that worshipped the beast* were upon the earth, so mighty an earthquake,

19. So great that the great city was divided into three parts, and the cities of the nations fell: even great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and mountains were not found.

21. And there fell upon the men *that worship the beast* a great hail out of heaven, *every stone* about the weight of a talent: and these men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

1. Then there came one of the seven angels which had the seven vials, and talked with me, saying; Here I will shew unto thee the judgment of the great whore that sitteth upon the many waters:

2. With whom the kings of the earth have committed fornication, for the inhabitants of the earth were made drunk with the wine of her fornication.

3. So he carried me away in imagination into a wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and

scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, even the filthinesses of her fornication :

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and wondered, beholding her with great admiration.

7. Then the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was existing, yet it does not exist; for it is about to ascend out of the bottomless pit, and to go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of the life *that is eternal*; seeing from the foundation of the world the beast, that it was existing, yet it does not exist, though it is present.

9. Here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. On them also there are seven kings: five are

fallen, one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was existing, yet does not exist, though he does exist the eighth; for by the seven he does exist, and go into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15. Then he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest, also the beast, these shall hate the whore, and shall make her desolate and naked, even they shall eat her flesh, and burn her with fire.

17. For God hath permitted to their hearts to fulfil his design, that is, one of his designs, even to give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is become a habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. Then I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and should see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be

utterly burned with fire : for strong is Jehovah the God who judgeth her.

9. Then the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail and lament for her, when they should see the smoke of her burning from afar,

10. Standing for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city ! that in one hour is thy judgment come.

11. Even the merchants of the earth weep and mourn over her, that no man buyeth their merchandise any more :

12. Merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, even of purple, and of silk, and of scarlet ; also all thyine wood, and every vessel of ivory, and of most precious wood, and of brass, and iron, and marble,

13. Or *merchandize* of cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and hire of horses, and chariots, and working cattle, and men.

14. Verily the fruit of the desire of thy life departed from thee, and all things which are dainty and goodly departed from thee, and thou should find them no more at all.

15. The merchants of these things from afar which were made rich by her, shall stand for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, even purple, and scarlet, and decked with gold, and precious stones, and pearls !

17. That in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea from afar off,

18. Stood and cried when they saw the smoke of her burning, saying, What *city* is like unto this great city !

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! that in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy, even the apostles and the prophets ; that God hath avenged you on her.

21. Then one mighty angel took up a stone like a great milstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, that it should be found no more at all.

22. And so the voice of harpers, and musicians, and of pipers, and trumpeters, should be heard no more at all in thee ; and no craftsman, of whatsoever craft *he be*, should be found any more in thee ; and

the sound of a milstone should be heard no more at all in thee ;

23. And the light of a candle should shine no more at all in thee ; and the voice of the bridegroom and of the bride should be heard no more at all in thee : because thy merchants were the great men of the earth, and by thy sorceries were all the nations deceived.

24. Verily in her was found the blood of prophets, and of saints, even of all that were slain upon the earth.

CHAPTER XIX.

1. After these things I heard like a great voice of much people in heaven, repeating, Alleluia ; The salvation, and the glory, and the power of our God *exists* :

2. For true and righteous *are* his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. Yea again they repeated, Alleluia. Also her smoke rose up for ever and ever.

4. Then the four and twenty presbyters and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all his servants, and they that fear him, both small and great.

6. Then I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: that Jehovah our God that is omnipotent reigneth.

7. We should be glad and rejoice, and give the glory to him: that the marriage of the Lamb is come, and his wife hath made herself ready.

8. And *that* to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

9. Then he saith unto me, Write, Blessed *are* they which have been called unto the marriage supper of the Lamb. Also he saith unto me, These are the true sayings of God.

10. Then I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am a fellow-servant of thee, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of the prophecy.

11. Then I saw heaven having been opened; and behold a white horse; and he that sat upon him *was* called Faithful and True, for in righteousness he doth judge and make war.

12. Now his eyes *were* as a flame of fire, and on his head *were* many crowns; he had a name written, that no man hath seen, but he himself.

13. And *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth forth a sharp two edged sword, that with it he shall smite the nations: and rule them with a rod of iron: for he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and be gathered together unto the great supper of God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19. Then I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his

image. These both were cast alive into a lake of fire burning the brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

1. Then I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, or Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. Then I saw thrones, and they sat upon them even judgment; there was given unto them even the souls of them that were beheaded for the witness of Jesus, and for the word of God, and whosoever had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, or in their hands; and they lived and reigned as well as Christ the thousand years.

5. But the rest of the dead lived not until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the

first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign as well as him a thousand years.

7. And when the thousand years are expired, The Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, The Gog and the Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

9. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city : then fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of the fire and brimstone, where even the beast and the false prophet also shall be tormented day and night for ever and ever.

11. Then I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before the throne ; and books were opened : and another book was opened, which is *the book* of the life *that is eternal* : and the dead were judged out of those things which were written in the books, according to their works.

13. Even the sea gave up the dead which were in it ; and the death and the grave delivered up the

dead which were in them: and they were judged, every man, according to their works.

14. And the death and the grave were cast into the lake of the fire. This the lake of the fire is the second death.

15. And whosoever was not found written in the book of the life *that is eternal* was cast into the lake of the fire.

CHAPTER XXI.

1. Then I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and he the God they acknowledge shall be their God.

4. Even he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these are true and faithful words.

6. Also he said unto me, It is done. I am the Alpha and the Omega, the beginning and the end.

I will give unto him that is athirst of the fountain of the water of the life *that is eternal* freely.

7. He that overcometh shall inherit these things ; and I will be a God to him, and he shall be a son to me.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9. Then there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the Lamb's wife.

10. Then he carried me away in imagination to a great and high mountain, and shewed me the holy city, Jerusalem, descending out of heaven from God,

11. Having the glory of God : her light like unto a stone most precious, like a jasper stone, shining like crystal ;

12. Having a wall great and high having twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel :

13. On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

14. And the wall of the city had twelve foun-

dations, and in them the twelve names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. Then he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of man, which exists *to man* by an angel.

18. And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto pure glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22. But I saw no temple therein: for the Lord that is God that is Almighty and the Lamb are a temple of it.

23. And the city had no need of the sun, neither

of the moon, to shine in it: for the glory of God did lighten it, yea, the Lamb is the light thereof.

24. And the nation shall walk by the light of it: even the kings of the earth obtained their glory and honour in it.

25. Verily the gates of it should not be shut by day: and there shall be no night there.

26. So they shall sustain the glory and honour of the nations in it.

27. And so there should in no wise enter into it any thing defiling or working abomination, or a lie: except they which are written in the Lamb's book of the life *that is eternal*.

CHAPTER XXII.

1. Then he shewed me a pure river of water of life, clear as crystal, proceeding out of the thrones of God and of the Lamb.

2. In the midst by the street of it, and by the river on either side, *was there* a tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for healing of the nations.

3. And there shall be no more curse: and the thrones of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face, and his name on their foreheads.

5. And there shall be no night any more, or a necessity for a candle, or light of the sun; for Je-

hovah the God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These declarations *are* faithful and true: even *that* Jehovah the God of the spirits of the prophets sent his angel to shew unto his servants the things which must shortly be done.

7. And *that* behold *saith* God, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8. Then I John that saw these things, and heard *them*; even when I heard and saw; I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not: I am of thyself a fellowservant, and of thy brethren the prophets, also of them which keep the sayings of this book: worship God.

10. Also he saith unto me, Thou shouldst not seal the sayings of the prophecy of this book: the time is at hand.

11. He that is unjust, let him be unjust now: and he which is filthy, let him be filthy now: and he that is righteous, let him be righteous now: and he that is holy, let him be holy now.

12. *It being recorded*, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13. I the Alpha and the Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they shall have right to the tree of life, and that they should enter in through the gates into the city.

15. Without *are* the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters *out of the human race*, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I the root and the offspring of David, the bright and morning star.

17. And the Spirit and the bride say, Come. So let him that heareth say, Come. Let him that is athirst come. Whosoever will, let him take the water of life freely.

18. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of the life, and out of the city that is holy, which are written in this book.

20. *I testify*, he which testifieth these things saith, Surely I come quickly. Amen. Come, O Lord of Jesus.

21. May the grace of our Lord Jesus Christ *be* with all the saints.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
EIGHT LAST BOOKS
OF THE
NEW TESTAMENT,
WITH
THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type ; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter ; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place ; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JAMES,
WITH
THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. ^IJames, ^{am}a servant of ^{the}God and **of the** Lord ^{of}
Jesus Christ to the twelve tribes which are scattered
^{to rejoice}abroad **greeting**.

2. My brethren, count it all joy when ye ^{have}**fall**
^{met with}**into** divers temptations ;

3. Knowing *this*, that the trying of your faith
worketh patience.

4. ^{And that}**But let** patience ^{count a}**have her** perfect work, that
^{in requirements}ye may be perfect and entire ^Λ, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. ^{So} **For** let not that man think that he shall receive any thing of the Lord.

8. A double minded man *is* unstable in all his ways.

9. ^{So} **Let** the brother of low degree rejoice ^{with respect} **in that** ^{to his exaltation} **he is exalted :**

10. ^{And} **But** the rich ^{brother, with respect to his levelling} **in that he is made low :** because as the flower of the grass ^{it} **he** shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich ^{brother} **man** fade away ^{with respect to changes} **in his ways**.

12. Blessed *is* the man that endureth temptation: ^{because proof having given of his constancy} **for when he is tried**, he shall receive the crown ^{the} **of** ^{he} **life**, which ^{professed} **the Lord** hath ^{obtain with} **promised** **to** **them** that love him.

13. Let no man say when he is tempted, I am
apart from 's appointments
 tempted **of** God^Λ: for God cannot be tempted ^{by} **with**
to change his appointments in such a manner
 evil^Λ, neither tempteth he any man^Λ:

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift **is** from
exists, it
 above^Λ, **and**^Λ cometh down from the Father of lights,
change beyond the turning of a
 with whom is no **variableness**, **neither** shadow
of turning.

It having been determined by him, he
 18. **Of his own will**^Λ **begat** **he** us ^{by a promise} **with the**
word of truth, that we should be a kind of firstfruits
 of his creatures.

Appoint ye
 19. **Wherefore**, my beloved brethren, ^{and be,} **let** every
command
 man, **be** swift to hear, slow to **speak**, slow to
 wrath:

a justification from
 20. For the wrath of man worketh not **the right-**
eousness of God.

having laid aside
 21. Wherefore **lay apart** all filthiness and super-
 fluity of naughtiness, **and** receive with meekness

the engrafted word, which is able to save your souls.

22. ^{And become} **But be ye** doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into ^a **the** perfect law ^{in respect} **of** ^{to accept or reject it} liberty ^{having become} **and** continueth *therein*, **he being** not **a** forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man **among you** seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27. Pure religion and undefiled before God and the Father ^{it} **is this**, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1. My brethren, have not the ^{belief} **faith** of our Lord

Jesus Christ ^{concerning the} **the Lord of** ^{that is to come} glory ^Λ with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. ^{Ye} ^{determined by their own estimate of themselves} **Are ye not then partial in yourselves,** and are become judges ^{by} ^{considerations} **of evil thoughts.**

5. Hearken, my beloved brethren, Hath not God ⁱⁿ chosen the poor **of** this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. ^{Yet} **But** ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If ^{indeed} ^a ye fulfil ^{royal through} **the royal law, according to** the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons^{on account of external advantages}, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law,^{save} **and** ^{that he} **yet** offend in one *point*, he is ^{liable to reproach from} **guilty of all** ^{men}.

11. For he that said, Do not commit adultery, said also, Do not kill. ^{So} **Now** if thou commit no adultery, yet ^{do} **if thou** kill, thou art become a transgressor of the law.

12. So speak ye, and so ^{act toward others} **do**, as they that ^{being under} **shall** ^{law of liberty are delayed to} **be judged by the law of liberty.**

13. For he shall have judgment without mercy, that hath shewed no mercy; ^{for he treats} **and** ^{arrogantly by} mercy **rejoiceth** ^{his} **against** judgment.

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? **can** ^{is not able to} faith **save** him.

15. If a brother or sister be naked, ^{or} **and** destitute of daily food,

16. And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. ^{But} **Dea**, a man may say, Thou hast faith, and I have works: shew me thy faith without ^{the} **thy** ^{I have} works ^Λ, and I will shew thee ^{the} **my** ^{thou hast} faith ^Λ by my works.

19. Thou believest that there is one God; thou doest well, ^{though} ^Λ the devils ^{the same} **also** believe ^Λ, and tremble.

20. But wilt thou know, O vain man, that faith without works is ^{unprofitable} **dead**?

21. **Was not** Abraham our father ^{was not} ^Λ justified by works, when he **had** offered Isaac his son upon the altar.

22. ^{Thou} ^Λ Seest ^{that} **thou**, **how** ^{his} faith wrought with his works, **and** by works was ^Λ faith made perfect;

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him ^{unto justification} **for righteousness**: ^{even that} **and** he was called ^a **the** Friend of God.

24. **We** see then, **how** that by works a man is justified, and not by faith only.

25. Likewise also **was not** Rahab the harlot ^{was not} ^Λ justified by works, ^{having through faith} **when** she **had** received the messengers, ^{away for} **and** ^{journey} sent **them out** another **way**.

26. **For** as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1. My brethren, ^{make} **be** not many masters, ^{having experienced} **knowing** that we shall receive ^{increased} **the greater** ^{by so doing} condemnation_Λ.

2. For in many things we offend **all**. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us; and ^{so} **Λ** we turn about their whole body.

4. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5. **Even** ^{In like manner} so the tongue is a little member, and boasteth great things. Behold, how great a **matter** ^{it is, it} **a little** ^{how great materials} fire_Λ kindleth_Λ.

6. **And** ^{Even} the tongue ^{the regulator} *is* a fire; **a world** of iniquity ^{to} **so** ^{is} *is* the tongue ^{that} **among** our members; that_Λ ^{even} **Λ** ^{setting} defileth the whole body, **and** **setteth** on fire the course of nature, and ^{being} **it is** ^{the} set on fire of ^{it attains} **Λ** hell_Λ.

7. For every kind of beasts, and of birds, and of

serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we **God**, ~~even~~ ^{Lord and} the ^ΛFather; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. ^{What,} ~~Doth~~ a fountain send forth at the same place sweet *water* and bitter?

12. **Can** the fig tree, my brethren, ^{cannot} ^Λbear olive berries, ^{nor} **either** a vine, figs; so *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you? let him shew out of ^{the} **a** good ^{course of life he has pursued} **conberſation** his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, ^{boast} **glory** not ^{or} **and** ^{in respect of} **lie not against** the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there *is* confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. ^{So} ~~And~~ the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

2. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2. Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, ^{spend extravagantly} that ye may **consume it** upon your lusts.

4. Ye **adulterers and** adulteresses know **ye** not, that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.

5. ^{Or} **Do ye** think ^{ye} **that** the scripture saith in vain ^{for the sake of malice} **Λ**, ^{It seeketh} **Λ** the spirit that ^{shall dwell} **dwelleth** in us ^{acceptably to God} **lusteth to envy.**

6. ^{And} **But** ^{for its attainment} **he** giveth more grace^Λ. Wherefore ^{it} **he** saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves therefore to God; ^{and} **Λ** Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, ^{or} **and** judgeth his brother, speaketh evil of the law, and judgeth the law: ^{and} **but** if thou judge the law, thou art not a doer of the law, but a judge.

12. There is ^{but} **Λ** one lawgiver, who is able to save ^{then} and to destroy: ^{thy neighbour} **Λ** who art thou that judgest **and=ther?**

13. Go to now, ye that say, to day or to morrow

we will go into the city, and continue there a year, and buy and sell, and get gain :

14. Whereas ye know not what *shall be*^{your life} on the morrow. For ^{it} **what is your life** It is even a vapour, that appeareth for a little time, and then vanisheth away.

15. ^{Wherefore} **For that** ye *ought* to say, If the Lord will, and ^{then will we} **we shall live, and** do this, or that.

16. But now ye rejoyce in your boastings : all such rejoicing is evil.

17. ^{Surely} **Therefore** to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2. Your riches are corrupted, and your garments are motheaten.

3. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for ^{later} **the last** days.

4. Behold, the hire of the labourers who have

reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of ^{Jehovah} **the Lord** of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton ; ye have ^{educated} **nourished** your hearts ^{for} **as in** a day of slaughter.

6. Ye have condemned *and* killed the just ; *and* he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter *rain*.

8. Be ye also patient ; stablish your hearts, ^{that} **for** the coming of the Lord draweth nigh.

9. ^{Groan} **Grudge** not **one against another**, brethren, ^{by others suggestions,} **lest ye** ^{should} **be** ^{hath stood} **condemned** : behold, the judge **standeth** before the door.

10. Take, my brethren, the prophets, who have spoken in the name of ^{Jehovah} **the Lord**, for an example of suffering affliction, and of patience.

11. Behold, we count^{those of} **Λ** them happy which ^{sustained} **endure**
^a **De** ^{like} **have** ^{'s} **heard** ^{ye} **of** the patience **of** Job^Λ; and^Λ
^{heard and} **have**^Λ ^{Jehovah} **seen** the end of ^{Jehovah} **the Lord**; that **the Lord** is
^{therein} very pitiful, and of tender mercy^Λ.

12. ^{And} **But** above all things, my brethren, swear not
^{by either} **neither** ^{or} **by** heaven, **neither** ^{or} **by** the earth, **neither**
by any other oath: but let your yea be yea; and
 your nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? let him pray. Is
 any merry? let him sing psalms.

14. Is any ^{deficient in authority to teach} **sick** among you^Λ? let him call for the
 elders of the church; and let them pray over him,
^{on account of} anointing him with oil ^{fame} **in the name of the**
Lord:

15. And the prayer^{after the} **Λ** ^{him that labours from wanting authority} **of** faith shall save^Λ ^{to authority by so doing} **the sick**,
 and the Lord shall raise him up^Λ; and if he^Λ
^{caused sin by want of authority} **have committed sins**, ^{it} **they** shall be forgiven
 him.

16. ^{Therefore} **Λ** ^{the sins of this character} **Confess your faults** one to another, and pray
^{made whole in respect of authority} one for another, that ye may be **healed**. **The ef-**
^A **fectual** ^{for what is just} fervent prayer **of a righteous man** availeth
 much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. ^{My}Λ Brethren, if any of you do err from the truth, and one convert him ;

20. Let him know, that he which converteth the sinner from ^{an} ~~the~~ error ⁱⁿ ~~of~~ his ^{course} ~~way~~ shall save a soul
 ^{by such course} from deathΛ, ^{thus bury} and shall ^{that a sinner would have committed} ~~hide~~ a multitude of sinsΛ.



THE
FIRST EPISTLE
GENERAL OF PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ ^{unto elected} **to the** strangers ^{of dispersion of} **scattered throughout** Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. ^{For their having a} **Elect according to the** foreknowledge of God the Father, ^{with respect to} **through** sanctification of ^{the} **the** ^{spirit in} **Spirit unto** obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy ^{in vouchsafing to us} hath begotten us again, ^{living} **unto a lively** hope, by the resurrection of Jesus Christ from the dead,

4. ^{Of} **To** an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven, **for you,**

5. ^{For you that} ~~Who~~ ^{a revelation from} **are kept** ^{being kept in hope} by the power of ^{of a} **God** ^{through} **faith** **unto** salvation ready to be revealed in the last time.

6. ^{Whereby} ~~Wherein~~ ye greatly rejoice; ^{a little} **though** now, ^{caused grief} **for a season,** if need be, ye are **in heaviness** ^{that attack you} through manifold temptations **Λ**:

7. ^{In order} **Λ** ^{your} **That the** ^{the} trial of **your** faith, (being much more precious than of gold that perisheth,) ^{even} **Λ** **though** ^{ing} **it** ^{it} be **Λ** **tried** with fire, **Λ** **might** be found unto praise and honour and glory at the appearing of Jesus Christ:

8. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of ^{the} **your** faith, ^a **even the** salvation of **your** souls.

10. Of which salvation **the** prophets have enquired and searched diligently, who prophesied of the ^{salvation that is revealed} **grace** ^{by grace} **that should come** unto you **Λ**:

11. Searching what, or what manner of time the

Spirit of Christ which was ^{by} in them ^{declaring} did **signify**, when it testified beforehand the sufferings of ^{men by} **Christ**, ^{'s not having come} and the ^{glories on earth after their removal} **glory that should follow**.

12. **Unto** whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the ^{glad tidings for} **gospel** unto you ^{in a Spirit's freedom from} **with the Holy Ghost** ^{guilt having been} sent down from heaven; ^{unto obtaining} which things the ^{ascertain the means employed} angels desire to **look into**.

13. Wherefore ^{having girded} **gird** up the loins of your mind, ^{constantly being} **be** sober, ^{for salvation through} and hope **to the end** for the grace that ^{by} is **to be** brought unto you ^{by} at the revelation of Jesus Christ;

14. As obedient children, not ^{conforming} **fashioning** yourselves ^{thereto by} **according** to the former lusts in your ignorance ^{of meriting salvation} **ance**:

15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, ^{For be} **Be** ye holy; for I am holy.

17. And if ^{on a Father} ye call **on the Father**, who without respect of persons judgeth ^{salvation} according to every man's ^{actual} **work**, pass the time of your sojourning *here* in fear:

18. Forasmuch as ye know that ye were not re-
deemed with corruptible things, *as* silver and gold,
manner of life handed down
from your vain **conbersation received by tradi-**
for attaining an assurance of salvation
tion from your fathers^Λ;

19. But with **the** precious blood **of** **Christ**, as
of a lamb without blemish and without spot,

20. ^{By Christ's having been} **Who verily was** ^{even} foreordained, ^{though having been made} **Λ** before the
foundation of the world, **but was** manifest in these
last times for you,

21. Who by him do believe in God, that raised
him up from the dead, and gave him glory; that
your faith and hope might be in God.

22. ^{He having} **Seeing ye have** purified your souls in ^{the obedience after} **obey=**
ⁱⁿ **ing** the truth **through the Spirit unto** unfeigned
^{brotherly from the heart for} **Λ** **love of the brethren see that ye love** one ano-
^{love with continuation} **ther; with a pure heart fervently :**

23. ^{Ye} **Λ** Being born again, not of corruptible seed,
^{a living and abiding} but of incorruptible, by the word of **Λ** God **which**
libeth and abideth for eber.

24. For all flesh *is* as grass, and all the glory of
man as the flower of grass. The grass withereth,
and the flower thereof falleth away :

25. But the word of ^{God can endure} **the Lord endureth** for

ever. And this ^{endurance} **is** the word ^{has} **Λ** which by the gospel is preached unto you.

CHAPTER II.

1. Wherefore ^{having laid} **laying** aside all malice, and all ^{hypocrisy} **hypocrisies**, and envies, and all evil speakings,

2. As newborn babes, desire ^{reasonably} the **Λ** sincere milk of ^{brotherly love} **the word**, that ye may grow thereby ^{unto salvation} **Λ**.

3. If so be ye have tasted that the Lord *is* gracious.

4. ^{In} **To** whom coming ^{to} **as** ^{having been} **unto** a living stone, **Λ** disallowed indeed of men, but chosen of God, *and* precious,

5. ^{So are they} **Ye** ^{living} **also** as **libely** stones **are** **built up** a spiritual house; ^{be ye built up into} **Λ** an holy priesthood, to offer up spiritual sacrifices, acceptable to God ^{through} **by** Jesus Christ.

^{Because he surrounds all things with acceptance by} 6. **Wherefore** **also** **it is** **contained** in the ^{foundation} **the** scripture, Behold, I lay in Sion a **chief** corner stone, elect, precious: and he that believeth on him ^{should} **shall** not be confounded.

7. Unto you therefore which believe ^{the} **he is** **Λ** ^{preciousness} **precious**, ^{though they do not believe,} **but** **unto** **them** **which** **be** **disobedient**,

that a
the stone which the builders disallowed ^{was} **the same**
 is made ^a **the** head of ^a **the** corner,

8. And a stone of stumbling, and a rock of offence,
even to them which stumble at the word, ^{not believing that} **being Dis-**
^{to which} **obedient :** **whereunto** also they were appointed.

9. But ye *are* a chosen generation, a royal priest-
 hood, an holy nation, a ^{by acquirement} **peculiar** people_Λ; that ye .
 should shew forth the praises of him who hath called
 you out of darkness into his marvellous light :

10. Which in time past *were* not a people, but *are*
 now ^a **the** people of God : which had not obtained
 mercy, but now have obtained mercy.

11. Dearly beloved, I beseech *you* as strangers
 and pilgrims, abstain from ^{the} _Λ fleshly lusts, which ^{was} **war**
^{as to} **against** the soul,

12. ^{For} **Having** your conversation ^{to be} _Λ honest ^{to} **among**
 the Gentiles : that, ^{in what} **whereas** they speak against
 you as evildoers, they may by *your* good works,
 which they shall behold, glorify God in ^a **the** day of
^{inspection} **visitation.**

13. Submit yourselves to every ordinance of man
^{unto justice} _Λ for the Lord's sake : whether it be ^{by} **to** the king, as
 supreme ;

14. Or ^{by} **unto** governors, as ^{being} **unto them that are** sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance ^{the} of **foolish** ^{that deny your acceptance} men **Λ**:

16. As free ^{from past sins, yet} **and** not using *your* liberty for a cloke of ^{again sinning} **maliciousness**, but as ^{a proof of your being} **Λ** the servants of God.

17. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18. ^{The inferiors being} **Servants** ^{the superiors in} **be** subject to **your masters** ^{cases where fear of acting wrongly exists} **with** all **fear**; not only to the good and gentle, but also to the froward.

19. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory *is it*, if, when ye be buffeted for your ^{sins} **faults**, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable ^{to} **with** God.

21. For even hereunto were ye called: because ^{even} **Λ** Christ **also** suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth :

23. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously :

24. Who ^{himself} ~~his own self~~ bare ^{like yours} ~~our~~ sins ^{having died by such} ~~in his own~~ body on the tree, that we ^{being} ~~dead~~ to sins, ^{have assurance of life by the justification he has demonstrated} should ^{whom} ~~lie~~ unto righteousness : by ^{should have been cured of every fear by the mark that ye possess,} ~~whose~~ stripes ye ~~were~~ healed.

25. ^{Though} ~~For~~ ye ^{are} ~~were~~ as sheep ^{gone} ~~going~~ astray ; ^{seeing by such death ye} ~~but~~ ^{caused to return} ~~are now returned~~ unto the Shepherd and Bishop of your souls.

CHAPTER III.

1. ^{On a like account the} ~~Likewise~~ ye wives ^{being} ~~be~~ in subjection to ^{their} ~~your~~ own husbands ; that, if any ^{do} ~~obey~~ not ^{believe} ~~the~~ word, they also may without the word be won by the ^{manner of life} ~~conversa-~~ ~~tion~~ of the wives ;

2. While they behold ^{the} ~~your~~ chaste ^{manner of your life in} ~~conversation~~ ^{cuses of} ~~coupled with~~ fear.

3. ^{In which} ~~Those~~ ^{of} ~~adorning~~, let it not be ^{the world's} ~~that~~ outward ~~adorning of~~ ^{the} ~~plaiting~~ ^{the} ~~hair~~, and of wearing of gold, or of putting on of apparel ;

4. But *let it be* the hidden man of the ^{heart's will to the} ~~heart~~ in

inconvertible *preservation*

that which is not corruptible even the ornament ^{the} of a meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6. Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

On a like account the dwelling after
7. Likewise ye husbands dwell with them
that the wife is a weaker vessel her
according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

Then the end will be, that will be
8. Finally, be ye all of one mind, having compassion one of another, ^{full of brotherly} love as brethren, be pitiful, be courteous :

9. Not rendering evil for evil, or railing for railing : ^{because} knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of ^{Jehovah} **the Lord** *are* over the righteous, and his ears *are open* unto their prayers: but the face of ^{Jehovah} **the Lord** *is* against them that do evil.

13. ^{Then} **And** who *is* he that will harm you, if ye be followers of that which is good?

14. ^{Even} **But** ^{indeed} **and** if ^{blessed} **ye** suffer for righteousness' sake, ^{so} **happy** *are ye*: **and** be not afraid of ^{the} **their** ^{of them} **terror**, **neither be troubled**;

15. But sanctify ^{Jehovah} **the Lord** God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, ^{but be so} **with meekness and fear**:

16. Having a good conscience; that ^{in what} **whereas** they speak evil of you, **as of evildoers**, they may ^{made} be **ashamed** that falsely accuse your good ^{manner of life} **conduct** in Christ.

17. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing,

18. For ^{so} **Christ** **also** hath once suffered for sins, the just for the unjust, that he might ^{approach you} **bring us to**

God, being put to death in the flesh, but quickened ⁱⁿ ^{spirit} **by** the **Spirit** :

19. By which also ^{having been departed from} **he went and preached unto** the spirits in prison ;

20. ^{He proclaimed against having disbelieved as once} **Which sometime were disobedient,** when **once** the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved ^{from} **by** water.

^{Which is indeed a type of you now :} 21. **The like figure wherunto** **even** baptism doth **also now** save **us** (not ^a **the** putting away of the filth of the flesh, but ^{an} **the** answer of a good conscience toward God,) by the resurrection of Jesus Christ,

22. Who is **gone into heaven, and is** on the ^{he having gone into heaven after} right hand of God : **Angels and authorities and** ^{having been} powers **being** made subject unto him.

CHAPTER IV.

^{Therefore even ye}

1. **Forasmuch then as Christ hath suffered for us in the flesh,** arm yourselves **likewise** with ^{after Christ's having suffered in the flesh} the same mind **Λ** : for he that **hath** suffered in the ^{refrained} flesh hath **ceased** from ^{sins} **sin** :

^{With respect to}

2. That he no longer should live the rest of *his*

time in the flesh to the lusts of men, but to the will of God.

3. For the time past ^{should} **of our life may suffice us** to have wrought the will of the Gentiles ^{in walking} **when we walked** in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. ^{Wherefore} **Wherein they think it strange that ye** ^{are estranged by your not running} **run not** with ⁱⁿ **them** ^{they} **to the same excess of riot,** ^{obedience to Christ,} **speaking evil of you:**

5. Who shall give account to him that ^{immediately} **is ready** ^{judges} **to judge** the quick and the dead.

6. For ^{even he was} **for this cause, was the gospel** preached ^{a glad tidings} **also** to them that ^{shall die} **are dead**, that they might be ^{by} **judged according to** men in the flesh, ^{even that they should} **but live ac-** ^{by} **cording to** God in the spirit.

7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8. And above all things have fervent charity ^{towards} **among** yourselves: for charity ^{covers} **shall cover** ^a **the** multitude of sins.

9. ^{And makes you hospitable} **Use hospitality** one to another without grudging.

10. As every man hath received ^a **the gift** ^{for your} **even**

ownselves,

so minister the same **one** to another as good stewards of ^athe manifold grace of God,

11. **If** any man ^{Even though}~~speak~~ ^{speaks} let him ~~speak~~ as the oracles of God; **if** any man ^{even though}~~minister~~ ^{ministers} let him **do** it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, ^{which is the} **to** ^{the} **whom** be praise and ^{of everything} **dominion** **for** ever and ever.

Amen.

12. Beloved, ^{be} **think** it not ^{estranged by} **strange** concerning the fiery trial ^{among you} **which** is to try you, as though some strange thing happened unto you:

13. But **rejoice**, ^{partake in the sufferings on account} **inasmuch** as ye **are** ^{the Christ, rejoice} **partakers** of **Christ's** **sufferings** that when his glory shall be revealed, ye may be glad also with exceeding joy.

14. **If** ye be reproached for the name of Christ, ^{Though} **happy** ^{that} **are** ^{that is the revelation concerning the} **ye** ^{concerning} **for** the spirit, **of** glory and **of** God ^{in you is given rest} **resteth** upon you: on their part he is evil **spoken of**, but on your part he is glorified.

15. ^{For} **But** let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16. ^{So} **Yet** if any man suffer as a Christian, let him

not be ashamed; but let him glorify God ^{account of} on ^{name} Λ this behalf.

17. For the time *is come* that judgment **must** ^{by} **begin** ^{should begin} at the house of God Λ : and if *it* first ^{by} **begin** ^{it is administered} at us Λ , what shall the end ^{in respect of judgment} be Λ of them that obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Wherefore let them that suffer according to the will of God commit the keeping of their ^{for beneficence} souls **to him in well doing as** ^{to} unto a faithful Creator.

CHAPTER V.

1. The elders which are among you I exhort, who am also an elder, and a witness of the suffer-
^{on account the} ings Λ of Λ Christ, and also a partaker of the glory that shall be revealed:

2. Feed the flock of God which is among you, **taking the oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3. **Neither as being lords over God's heri-
tage, but being ensamples to the flock.**

its having been made manifest by the
 4. And **when** ^{the} chief Shepherd **shall** appear,
 ye shall receive ^{the} a crown of ^{the} glory that fadeth not
 away.

^{On a like account}
 5. **Likewise** ye younger, submit yourselves unto
 the presbyter; ^{and} **Pea** all of you **be** subject one to
 another **and** be clothed with humility: for God re-
 sisteth the proud, and giveth grace to the humble.

^{Be humbled}
 6. **Humble** yourselves therefore under the
 mighty hand of God, that he may exalt you in due
 time:

^{Having cast} 7. **Casting** all your care ^{concerning it} upon him; for he ^{is about to do it}
 careth for you.

8. Be sober, be vigilant; (**because** your adversary
^a the devil, as a roaring lion, walketh about, seeking
 whom he may devour ^{to devour ye which resist, ye which are} **Whom** resist stedfast
 in the faith,)

^{ye} 9. Knowing that the same ^{evil consequences by the} afflictions **are** accom-
^{to} plished in your ^{brotherhood} brethren that ^{are accomplished} are in the world ^Λ.

^{And} 10 & 11. **But** the God of all grace, who hath called
^{you} us unto his eternal glory ^{in the} by Christ **Jesus**, after that
 ye have suffered a while, ^{he will adjust} make you perfect,
 stablish, strengthen ^{to} settle you ^{the} To him be glory
 and dominion ^{obtained} ^Λ for ever and eber. Amen.

12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is ^athe true grace of God wherein ye stand.

13. ^{Him}The church that is ⁱⁿat Babylon elected together with ^{also}you ^{salute you}saluteth you and so doth Marcus my son^A.

14. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ **Jesus**. **Amen**.

THE
SECOND EPISTLE
GENERAL OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of
Jesus Christ to them that have ^{inherited a faith, men equally} **obtained** (Λ **like** pre-
cious ^{to} **faith** ^{in a justification} **with** us) **through the righteousness**
of ^{our} Λ God and **our** Saviour ^{by} Λ Jesus Christ :

2. Grace and peace be multiplied unto you
through ^a **the** knowledge of God, and of Jesus
our Lord,

3. **According** ^{by} as Λ his divine power hath ^{been} Λ given
unto us all things that *pertain* unto life and godli-
ness, through the knowledge of him that hath called
us to glory and virtue :

4. Whereby are given unto us exceeding great

and precious promises: that by these ye might be partakers of ^athe divine nature, having escaped the destruction **corruption** that is in the world through lust.

5. And ^{even}beside this ^{same thing being conferred in addition to them that use}**giving** all diligence, add to your faith ^{the}**virtue** ^{required by it}**;** and to ^{the}**virtue** ^{the}**knowledge** :

6. And to ^{the}**knowledge** ^{the}**temperance** ; and to ^{the}**temperance** ^{the}**patience** ; and to ^{the}**patience** ^{the}**godliness** ;

7. And to ^{the}**godliness** ^{the}**brotherly kindness** ; and to ^{the}**brotherly kindness** ^{the}**charity**.

8. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, shutting his eyes, having **and cannot see afar off, and hath** forgotten *the terms of his purification* **that he was purged** from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye ^{would}**shall** never fall :

11. For so ^{the}**an** entrance shall be ^{furnished}**ministered** unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always in remembrance of these things, ^{even if}**though**

ye ^{have known} **know** **them** and ^{been} **be** established in the present truth.

13. ^{For} **Dea** I think it ^{right} **meet**, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance ;

14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath made manifest to **showed** me.

15. ^{Even} **Moreover** I ^{shall} **will** endeavour ^{also,} **that** ye ^{have} **may** **be** able after my decease, to **have** **these** **things** ^{esteem for the} **always** ^{of these things} **in** remembrance ^{having} **Λ**.

16. For we **have** not ^Λ followed cunningly devised fables **when** **we** made known unto you the power ^{appearing} **and** **coming** of our Lord Jesus Christ, ^{even having been} **but** **were** ^{the} **eyewitnesses** of ^{of that man} **his** majesty **Λ**.

17. For ^{we witness his having} **he** received from God the Father honour and glory ^{by a voice of such notoriety having come} **when there came** **such** a **voice** to him from the excellent glory, This ^{Son that is my} is my **Λ** beloved **Son**, ^{by} **in** ^{was} **whom** I **am** well pleased.

18. ^{Indeed we heard} **And** this voice which came from heaven **we** **heard**, ^{being} **when** we **were** with him in the holy mount.

19. ^{But} **Λ** We have ^{greater certainty, the} **also** a **more** **sure** word of pro-

phesy; whereunto ye do well that ye take heed,
 as unto a light that shineth in a dark place,
 until day ^{dawns} **dawn**, and ^a **the** day star arise in your
 hearts :

20. Knowing this first, that ^{every} **no** prophecy of the
 scripture is ^{not made for} **of any** private interpretation.

21. For **the** prophecy came not ^{at any} **in old** time
^{to be subject to} **by** the will of man : ^{for a spirit's being brought} but ^{God} **holy, men of God** spake
as they were moved by **the Holy Ghost**.

CHAPTER II.

1. But there were false prophets also among the
 people, even as there shall be false teachers among you,
 who privily shall bring in damnable heresies, even deny-
^{a sovereign} **ing the** Lord that ^{redeemed} **bought** them, ^{bringing} **and bring** upon
 themselves swift destruction.

2. And many shall follow their pernicious ways ;
 by reason of whom the way of truth shall be evil
 spoken of.

3. And through covetousness shall they with
 feigned words make merchandise of you : whose
 judgment now **of a long time** lingereth not ^{long, even} **and**
^{destruction} their **damnation** slumbereth not.

4. For if God spared not ^{his messengers} **the angels** that sinned,

having
but ^{an abyss in pits} ^{he delivered over} cast *them* down to hell, and delibered them
into chains of darkness, ^{those he had preserved} ^{to be reserved unto} judgment ^{if he};

5. And ^{though he} ^{he having} ^{an} ^{brought} ^a spared not the old world, but saved Noah
the eighth person, a preacher of righteousness, bring-
ing in the flood upon the world of the ungodly ;

6. And ^{if having turned} ^{he passed a sentence :} turning the cities of Sodom and Go-
morrha into ashes, condemned them with an
overtthrow, making them an ensample unto
those that after ^{against living} ^{he having made.} should live ungodly, ^{if just Lot being} ^{from} ^{through a wanton insult, he drew out of evil.} ^{he} ^{though} ⁱⁿ ^{day to day with} ^{their} ^{unlawful deeds ;)}

7. And ^{he} ^{though} ⁱⁿ ^{day to day with} ^{their} ^{unlawful deeds ;)} delivered just Lot, vexed with the
filthy conversation of the wicked ^{he} ^{though} ⁱⁿ ^{day to day with} ^{their} ^{unlawful deeds ;)}

8. (For that righteous man dwelling among them
in seeing and hearing, vexed his righteous soul from
day to day with their unlawful deeds ;)

9. The Lord knoweth how to deliver the godly
out of temptations, and to ^{guard} ^{reserved} reserve the unjust ^a unto
the day of judgment to be punished :

10. But chiefly them that walk after the flesh in
the lust of uncleanness, and despise government.
Presumptuous are they, selfwilled, they are not afraid
to speak evil of dignities.
^{Where say they,}

11. Whereas angels, which are greater in power

and might, bring not **railing accusation** against them before **the Lord**.
Jehovah a charge of blasphemous judgment

12. ^{Yet} **But** these, as **natural** brute beasts, made ^{as to their present nature} **to** be taken and destroyed; ^{as to which not understanding, they} **these** ^{these} speak evil of **the** things: **that they understand not; and shall utterly** ^{of truth they shall be destroyed} **perish** in their **own** corruption **;**

13. ^{Treating unjustly} **And shall receive** the reward of unrighteousness, **as** they **that** count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves ⁱⁿ **with** their ^{assemblings} **own deceivings** while they feast with you ;

14. Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : ^{having} **an** heart ⁱⁿ **they have** exercised **with** covetous practices ; cursed children :

15. Which ^{having} **have** forsaken the right way, **and** are ^{led} **gone** astray : ^{having followed} **following** the way of Balaam *the son* of Bosor, ^{they desired a reward for} **who loved the wages of** unrighteousness :

16. ^{Though he obtained conviction of} **But was rebuked for** his ^{own} **iniquity** : the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are

carried with a tempest; ^{men in} to whom the ^{undistinguishableness} mist of darkness ^{hath been preserved} is reserved for ever.

18. For **when** they ^{speaking} **speak** great swelling words of vanity, **they** allure through the lusts of the flesh, ^{feeble} through much wantonness, those ^{that} were clean escaped from them who live in error.

19. ^{Promising} **While** they **promise** them liberty, ^{while} **they** themselves are the servants of ^{man's present} corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped the ^{defilements} pollutions of the world, ^{that man inherits,} ^a through **the** knowledge of the Lord and Saviour Jesus Christ, ^{and} **they are** again ^{having been} entangled ^{by these things} **therein,** ^{they are} and **overcome,** the latter end ^{hath been made to them} **is** worse **with them** than the beginning **and**.

21. For it had been better for them not to have known the way of ^{the justification by Christ} righteousness, than ^{for them} after **they** ^{have turned} **habe known** it to ^{acknowledging that that was delivered unto them by} **turn** from **the** holy commandment **delivered** unto them.

22. But ^{the fulfilment of the true proverb hath befallen} **it is happened** unto them according to the true proverb, ^{They are as a} **The dog is turned** ^{returned} to his own vomit again; and ^a **the** sow that was washed to her wallowing in the mire.

CHAPTER III.

1. This,^a ^{unto you} second epistle^Λ, beloved, I now write ^{you} unto you; in *both* which I stir up **your pure minds** by way of remembrance :

2. That **ye** ^{the pure mind} may be mindful of the words which were spoken before by the holy prophets, and ^{by} **of** the commandment of ^{your} **us** the apostles ^{concerning} **of** the Lord and Saviour :

3. Knowing this first, that there shall come in the ^{through scoffing,} last days^Λ scoffers walking after their own lusts,

4. And saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this ^{thing lies hid to them that will it} **they willingly are ignorant of**, that **by the word of God** the heavens were ^{from} **of old**, and the earth **standing out of the** ^{as from water it was by God's decree called into existence} water, and **in the water** :

6. ^{On account of whom} ~~Whereby~~, the world that then was^Λ, ^{living} being ^{was destroyed} overflowed with water, **perished** :

7. ^{And} **But** the heavens and the earth, which are now, ^{a decree} **word**, ^{for fire} are kept in store^Λ, reserved ^{until a} **unto fire against the day of judgment and** ^{destruction} **perdition** of ^{the that scoff at the fulfilment of such a decree} **Λ** ungodly men^Λ.

8. But, beloved, ^{as regards} **be not ignorant of this, one** ^{let it not}
^{be concealed by you} **thing**, that one day is with ^{Jehovah} **the Lord** as a thousand
 years, and a thousand years as one day.

9. ^{Jehovah} **The Lord** is not slack concerning ^{the} **his** pro-
^{delays on ac-}
 mise, as some men count slackness; but **is long=**
^{count of you}
suffering to us=ward, not willing **that** any
^{to have destroyed} **should perish**, but that all should ^{succeed in escaping judgment and destruction} **come to**
^{by}
 repentance.

10. ^{Though a} **But the day of the Lord** ^{Jehovah} will come as a
 thief **in the night**; in the which the heavens shall
^{heavenly bodies being set on fire}
 pass away with a great noise, and the **elements**
^{be destroyed} ^{and} shall **melt with fervent heat**, ^{the earth also;}
^{yet} **and the works** ^{performed} **that are therein shall be burned**
^{discovered after all these things being thus dissolved}
up.

11. Seeing then that all these things shall
^{we}
be dissolved, What manner of persons ought **ye**
 to be in *all* holy conversation and godliness,

12. Looking for and hasting unto the coming of
 the day of God, wherein the heavens being ^{set} **on fire**
^{destroyed} shall be **dissolved**, and the elements ^{being set on fire} **shall melt**
^{be dissolved}
with fervent heat?

13. ^{Although} **Nevertheless** we, according to his promise,

look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ^{we} ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. ^{Then do ye} And account ^{salvation} that the longsuffering^Λ of our Lord **is salvation**; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all *his* epistles, speaking in them of these things; in which are some things ^{hardly} **hard** to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, ^{of them to themselves} unto their own destruction^Λ.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away ⁱⁿ **with** the error of the ^{lawless} **wicked**, fall from your own stedfastness.

18. ^{And} But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ; ^{the} **To him** be ^{in him} glory^Λ both now and ^{in the day of the} **for** ever. **Amen.**

THE

FIRST EPISTLE

GENERAL OF JOHN.

CHAPTER I.

I John's declaring in writing what commencement of the subject of it, what

1. **That which** ^{what} was from **the beginning, which**
 we have heard, **which** ^{what} we have seen with our eyes,
which ^{what} we have ^{contemplated} **looked upon,** and our hands have
 handled, ^{concerning} ^{declaration} ^{the} ^{that is, eternal} **of the Word of life**;

2. ^{Now} **For** the life was ^{made manifest, even a thing which} **manifested,** and we have
 seen ^{so we} **it,** and bear witness and shew unto you ^{the life} **that**
^{is} **eternal life,** which was with the Father, and was
^{made manifest} **manifested** unto us ;

3. ^{What} **That which** we have seen and heard, **declare**
^{also shew} **we** unto you, that ye also may have fellowship with

us : ^{even indeed the} **and truly our** fellowship ^{that is our's} **is** with the Father, and with his Son Jesus Christ.

4. And these things write we **unto you**, that ^{our} **your** joy may be full.

5. ^{As} **Λ** This **then** is the message which we have heard of him, and declare unto you, that God ^{without concealment,} **is Λ light**, ^{yea that} **and** in him is no ^{concealment} **darkness** at all.

6. If we say that we have fellowship with him, and walk in ^{the concealment of it} **darkness**, we lie, and do not the truth :

7. But if we walk in the ^{absence of concealment} **Λ light**, as he ^{exists} **is** in the ^{absence of concealment} **light**, we have fellowship one with another, ^{yea} **and** the blood of Jesus **Christ** his Son cleanseth us from ^{every kind of} **all** sin.

8. If we say that we have no ^{kind of} **Λ sin Λ**, ^{from which to be cleansed} we deceive ourselves, and the truth is not in us,

9. ^{Though} **If** we confess our sins, ^{and} **Λ he** ^{be} **is** faithful and just to forgive us *our* sins, and to cleanse us from ^{every kind of} **Λ all** unrighteousness.

10. If we say that we have not ^{become answerable for sin} **sinned**, we make him a liar, and his word is not ^{with} **in** us.

CHAPTER II.

1. My little children, these things write I unto

become answerable for sin ; as becomes answerable for
 you, that ye ^{a comforter} **sin** not ^Λ. **And** if any man ^Λ sin, we
 have **an advocate** with the Father, Jesus Christ,
 a justifier
the righteous,

^{As} **2. And he is the propitiation for our sins :**
 a reconciliation of man to God exists with respect to
 with respect to with respect to
 and not **for** our's only, but also **for** *the sins* of the
 whole world,

^{Though} **3. And here** ^{this is it} by ^Λ we **do** know that we know him,
 if we keep his commandments.

4. He that saith, I know him, and keepeth not his
 commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is
 the love of God perfected : hereby know we that we
 are in him.

^{is under an obligation}
 6. He that saith he abideth in him, **ought him=**
self also so to walk, even as he walked.

^{Beloved} **7. Brethren,** ^{not a} I write **no** new commandment unto
 you, but an old commandment which ye had from
 the beginning. ^{An} **The** old commandment is the word
 which ye have ^{now} ^{me} heard ^{from} ^Λ **the beginning.**

8. Again, a new commandment I write unto you,
 which thing is true in ^{relation to} ^Λ him and ^{to} **in** you : ^{it is this, that} **because**
 the ^{concealment of truth} **darkness** is past, and the true ^{absence of concealment} ^Λ **light** now
 shineth.

9. He that saith he ^{exists} **is** in the ^{absence of concealment} **light**, and hateth his brother, ^{exists} **is** in ^{the concealment of truth} **darkness** even until now.

10. He that loveth his brother abideth in the ^{absence of concealment} **light**, and there ^{exists} **is** none occasion of stumbling in him.

11. But he that hateth his brother ^{exists} **is** in ^{the concealment of truth} **darkness**, and walketh in **darkness**, and knoweth not whither he goeth, because that ^{the concealment of truth} **darkness** hath blinded his eyes.

12. I write unto you, little children, ^{that the} **because** ^{that exist on account of} **your sins are forgiven you** for his name's ^{have separated you from Christ} **sake**.

13. I write unto you, fathers, ^{that} **because** ye have ^{commencement of this dispensation} known him that is from **the beginning**. I write unto you, young men, ^{that} **because** ye have overcome the wicked one.

14. I ^{have written} **write** unto you, little children, because ye ^{knowledge of} have **known** the Father. I have written unto you, fathers, because ye have ^{knowledge that existed} **known him that is** from ^{commencement of this dispensation} **the beginning**. I have written unto you, young men, because ^{men, ye do exist} **ye are strong**, and the word ^{that} **of** **God abideth in you**, and ye have overcome the wicked one.

15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of ^{this} **Λ**life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18. Little children, ^{there} **it** ^{an end of} **is the last time**: ^{even} **and** as ye have heard that antichrist ^{does} **shall** come, ^{and} **even** now ^{there are} **are there** many antichrists ^{wherefore} **Λ**; **whereby** we know ^{there} **that it is the last time**.

19. They went out ^{of} **from** us, but they ^{existed} **were** not of us; for if they had ^{existed} **been** of us, they would *no doubt* have continued with us: but *they went out*, that they might ^{make} **be made** manifest that **they were** ^{baptized exist not} **not all** **Λ**of us.

20. But ye have an ^{anointing} **unction** from the Holy One, ^{of which} **and ye know all things**.

21. I have not written unto you ^{that} **because** ye know not the truth, but ^{that} **because** ye ^{do} **Λ**know it, and ^{respecting} **is of** the truth ^{exists} **Λ**.

22. Who is a liar ^{if not} ~~but~~ he that denieth that Jesus is the Christ? He is ^{the} ~~an~~ antichrist, that denieth the Father and the Son ^{'s attestation thereto} ~~an~~.

23. Whosoever denieth the Son ^{'s attestation} ~~an~~, the same ^{holds} ~~hath~~ not the Father ^{'s} ~~an~~: *but* he that acknowledgeth the Son ^{'s holds} ~~an~~ ^{'s} ~~hath~~ the Father ~~an~~ also.

24. ~~Let that therefore abide in you, which~~ ^{Wait for what} ~~ye have heard from the beginning.~~ ^{commencement among you, if among you} ~~If that which~~ ^{commencement} ~~ye have heard from the beginning~~ shall remain in ^{unattained; and} ~~you~~ ^{abide} ~~ye also~~ shall ~~continue~~ in the Son, and in the Father.

25. ^{Yea} ~~And~~, this is the promise, ^{which} ~~that he hath~~ promised ^{to you} ~~us~~, ~~even~~ eternal life.

26. These *things* have I written unto you concerning them that seduce you.

27. ^{As} ~~But~~ the anointing which ye have received of him abideth in you, ^{so} ~~and~~ ye need not that any man teach you; ^{because} ~~but as~~ the same anointing teacheth you of all things; ^{yea} ~~and~~, ^{it exists} ~~is~~ truth ~~an~~, and ^{so} ~~an~~ is no lie, ~~and~~ even as it hath taught you, ~~ye shall~~ abide in him.

28. ^{Even} ~~And~~ now, little children, abide in him; that when he shall appear, we may have confidence, and not be ^{made} ~~an~~ ^{by} ~~ashamed~~ ~~before~~ him at his coming.

29. If ye know that he ^{existeth a} **is** ^{man} righteous **Λ**, ^{the} **ye** ^{that he professeth} know, that every one that doeth **Λ** ^{righteousness} **Λ** ^{is} born of him.

CHAPTER III.

1. Behold, what manner of love the Father hath bestowed upon ^{you} **us**, that we should be called the sons of God **Λ**: ^{on this account} **therefore** the world ^{acknowledgeth} **knoweth us** ^{us to be children} **Λ** ^{acknowledged} **not** ^{him to be a child} **Λ**, because it **know him** **Λ** **not** **Λ**.

2. Beloved, now ^{being} **are we the** sons of God, **Λ** ^{we continue such; though} **and** it doth not yet appear what we shall be, **but** we know, that when he shall appear, ^{apparent likewise} **Λ** ^{to} we shall be **like** him; ^{because} **for** ^{we ourselves exist just} **Λ** ^{exists} **as he is**.

3. ^{But} **And** every man that hath this hope in him keepeth pure ^{because that man a} **purifieth** himself, ^{man exists.} **even as he is pure** **Λ**.

4. Whosoever committeth ^{the sin that keeps a man impure, maketh the transgression} **Λ** **sin transgresseth** ^{of law to constitute such as in} **Λ** ^{such a} **also the law** **Λ**: ^{having such a penalty} **for** **Λ** **sin** is the transgression of a law **Λ**.

5. And ye know that he was manifested to take ^{the sins that keep a man impure as} away **our sins** **Λ**; ^{retained} **and** **Λ** in him is no sin **Λ**.

6. Whosoever abideth in him ^{retaineth sin} **sinneeth** **Λ** ^{sin} **not** **Λ**: **whosoever sinneeth** hath not seen him, neither known him.

7. Little children, let no man deceive you: he

that ^{obtains the justification of Christ} **doeth** ^{justified} **righteousness** is **righteous**, even as he is ^{justified} **righteous**.

8. He that ^{maketh the} **committeth** ^{that keepeth a man impure} sin_Λ is of the devil; for the devil ^{retaineth sin} **sinneth** from the beginning. ^{On account of} **For** this ^{was} **purpose** the Son of God **was** manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not ^{make} **commit** ^{to be retained} sin_Λ; for his seed remaineth in him: ^{indeed} **and** he cannot ^{make} ^{to be retained} sin_Λ, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever ^{obtains} **doeth** not ^{justification} **righteousness** is not of God, neither he that ^{'s attainment of it} loveth not his brother_Λ.

11. For this is the message that ye heard from the ^{in order} beginning, ^{each other's justification} **that** we should love **one another**.

12. Not as Cain, *who* was ^{after the} **of that** wicked one, and slew his brother. And wherefore? **slew** he ^{slew} **Λ**him because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know, that we have passed from ^{the death incurred by Adam in the} **Λ**death ^{that is in Christ} **unto** life_Λ, ^{that should} **because** **Λ**we **Λ**love the brethren. He that loveth not, **his brother** abideth in death.

15. Whosoever hateth his ^{own} brother is a murderer :
and ye know that no murderer hath eternal life
abiding in him.

16. Hereby perceive we the love ^{that is required of us} of God, because
^{that man} he laid down his life for us, ^{so} and we ought to lay
down *our* lives for the brethren.

17. ^{Then} But whoso hath this world's good, and seeth
his brother have need, and shutteth up his bowels
of compassion from him, how dwelleth the love of
God in him ?

18. My little children, ^{we should by a command, or by the} let us not love ^{'s persuasion to do so by the work effected in so doing} in word,
neither in tongue ^Λ; but ^Λ in deed and ^Λ in truth ^Λ.

19. ^{now} And hereby we know that we are ^Λ of the
^{as to our state} truth, and shall assure our hearts ^Λ before him.

20. For if our heart condemn ^{s such assurance verily} us, ^Λ God is greater
than our heart, and knoweth all things.

21. Beloved, if our heart condemn ^{s such assurance} us not ^Λ, then
have we confidence toward God.

22. And whatsoever we ^{should for} ^Λask ^Λ, we receive of him,
because we keep his commandments, and do those
things that are pleasing in his sight.

23. ^{Yea} And, this is his commandment, ^{In order} ^Λ That we
should believe on the name of his Son Jesus Christ,

and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And ^{by so doing,} **hereby** we know that he abideth in us by the spirit ^{of reconciliation} **Λ** which he ^{gave to} **hath giben** us.

CHAPTER IV.

1. Beloved, believe not every spirit, but try the spirits whether they are ^{accepted} **Λ** of God: because many false prophets are gone out into the world.

2. Hereby know ye the spirit ^{that is accepted} **Λ** of God: Every spirit that confesseth that Jesus Christ is come in the flesh is ^{accepted} **Λ** of God:

3. ^{But} **And** every spirit that confesseth not *that* Jesus **Christ** is come in the flesh is not ^{accepted} **Λ** of God: and this is that *spirit* ^{the} of **Λ** antichrist, whereof ye have heard that it should come; and even now **already** is it in the world.

4. ^{Already} **Λ** Ye are ^{accepted} **Λ** of God, little children, and have ^{that are of the world} overcome them **Λ**: because greater is he that is in you, than he that is in the world.

5. They are ^{accepted} **Λ** of the world ^{on this account} **Λ**: **therefore speak** ^{speak things accepted} they **Λ** of the world, ^{so} **and** the world heareth them.

6. We are ^{accepted} of God : he that knoweth God heareth us ; he that is not ^{accepted} of God heareth not us. Hereby know we the spirit of ^{the} truth, and the spirit of ^{the} *respecting acceptance of God* error ^Λ.

7. Beloved, ^{we should} let **us** love one another : for ^{such} ^{accepted} ^Λ love is ^Λ of God ; and every one that ^{so} ^Λ loveth ^{has become} **is born** ^{accepted} ^Λ of God, and knoweth God.

8. He that loveth not knoweth not God ; for God is love.

9. In this was manifested the love of God toward us, **because** that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son ^{exist a reconciliation} to **be the pro-**
pitiati^on for our sins.

11. Beloved, if God so loved us, ^{verily} ^{are under an obligation} ^Λ we ^Λ ought **also**
^{to love God's children} to **love** one another ^{yet} ^Λ. No man ^{been contemplated} ^Λ hath **seen God**
^{with admiration as perfect} **at any time.**

12. If we love one another, God dwelleth ^{with} **in** us, and his love is perfected in us.

13. Hereby know we that we dwell ^{with} **in** him, and he ^{with} **in** us, because he hath given us of his Spirit.
^{as Christians} ^{been contemplated with admiration,}

14. And we ^Λ have **seen** ^Λ and do testify, that the

Father sent the Son *to be* ^a**the** Saviour of the world.

15. Whosoever shall confess that Jesus ^{Christ} **is** the Son of God, God dwelleth ^{with} **in** him, and he ^{with} **in** God.

16. ^{So} **And we** have ^{we} **known** and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth ^{with} **in** God, and God ^{with} **in** him.

17. Herein is ^{the} **our** love ^{unto us} **made** perfect, that we may have ^{confidence with respect to} **boldness** **in** the day of judgment: because ^{just} **as** ^{that man now is accepted of God} **he is**, so are we in this world.

18. There is no fear ^{the} **in** love; **but** ^{for the} perfect love ^{vouchsafed} **casteth** out fear, because fear hath torment; ^{so} **He** that ^{has} **feareth** ^{been} **is** not ^{the} **made** perfect **in** love.

19. We love **him**, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother ^{who} **whom** he hath ^{attended to God, is not able to} **seen**, **how** can he love ^{him} **God** ^{who} **whom** he hath not ^{attended to him.} **seen**

21. And ^{the} **this** commandment ^{so to judge} **have** we from him, ^{In order} **That** he who loveth God ^{should} **love** his brother also.

CHAPTER V.

1. Whosoever believeth that Jesus is the Christ

is ^{accepted} **born** of God: and every one that loveth him that begat loveth him **also** that is begotten of him.

2. ^{Herein} **By this** we ^{acknowledge} **know** that we ^{should} **love** the children of God, when we love God, and ^{do} **keep** his commandments.

3. For this **is** the love of God ^{includes} **that** we ^{be regarded to} **keep** his commandments: and his commandments are not grievous.

4. For whatsoever is ^{appointed} **born** of God overcometh the world: ^{hence} **and this is** the victory that overcometh ^{is} the world **even** our faith.

5. ^{And} **Who** is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. This ^{is} **he** ^{is} **that** came by water and blood, *even* Jesus Christ ^{the} **;** not by water only, but by **water** and ^{of the gospel ordinance: as} **blood** ^{thereto} **And** it is the Spirit that beareth witness **,** ^{even} **because** ^{that} the Spirit ^{it is} **is** truth **.**

7. ^{So} **For** there are three ^{agents} **that** bear record, **in** **heaven**, the **Father**, the **Word**, and the **Holy Ghost**: and these three are one.

8. **And** there are three that bear witness in **earth**, the spirit, and the water, and the blood: ^{yet} **and** these three ^{exist} **agree** ^{thing attested} in one **.**

9. If we receive the witness of men^{thereto}_Λ, the witness of God ^{becomes}is greater: for ^{similar}this is the witness of God which he hath testified of his Son.

10. He that believeth ⁱⁿon the Son of God ^{holds}hath the witness ^{to him}in himself: he that believeth not ^{God's witness}God hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life; and this, ^{that the}life^{that}_Λ is in his Son^{exists}_Λ.

12. He that hath the Son hath ^{the}life_Λ; and he that hath not the Son of God hath not ^{the}life_Λ.

13. These things have I written unto you **that** believe on the name of the Son of God, that ye may know that ye have ^{an}eternal life **and** that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask any thing^τ according to his will, he heareth us:

15. And if ^{it is possible for us to}we know that he ^{heareth}hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16. If any man see his brother ^{pursuing}s^{to be punished with}in a sin ^{for}which is not unto death, he shall ask_Λ and he shall give^{to}_Λ

a place in with *sins to be punished with*
 him ^{life} **for** them that sin not **unto** death. There
that is to be punished with *should*
 is a sin **unto** death: I do not **say**, that he **shall**
 pray **for** it.

17. All unrighteousness is sin: and ^{so} **there** is a sin
to be punished with
 not **unto** death.

18. We know that whosoever is born of God
docs *sin* *yea*
sinneth not ^{sin} **but** he that is begotten of God
observeth him, *so the* *binds*
keepeth himself, and that wicked one **toucheth**
 him not.

19. *And* we know that we are of God, and the
rests complete
whole world lieth in wickedness.

20. And we know that the Son of God is come,
 and hath given us an understanding, that we may
the *God* *so* *exist* *the*
 know **him that is true** ^{God} **and** ^{in the Dispensation of} **we are** in **him that**
discloses
is true ^{God} **even** in his Son ^{in the Dispensation of} **Jesus Christ**. This
is the true God, and eternal life.

21. Little children, keep yourselves from ^{the false} **idols**.
Gods presented to you.
Amen.

THE

SECOND EPISTLE OF JOHN.

CHAPTER I.

1. The ^{presbyter} **elder** unto the elect lady and her children, whom I ^{truly} **love in the truth**; and not I only, but also all they that have known the truth.

2. ^{On account of} **For** the ^{truth} **truth's sake**, which dwelleth in us, and shall be with us for ever,

3. Grace **be with you**, mercy, *and* peace, from God the Father, and from **the Lord** Jesus Christ, the Son of the Father ^{shall be with us} **in truth and love**.

4. I rejoiced greatly that I found of thy children walking in truth.

5. As we have received a commandment from the Father, ^{verily} **and** now I beseech thee, lady, not as though ^{in so doing} I wrote a new commandment unto thee, but that which we had from the beginning, ^{in order} **that** we ^{should} **love** one another.

6. And this is ^{the} **love** ^{which God requires of us, in order} **that** we walk after his commandments. This ^{love} **is** the commandment, ^{exists} **That** as

ye have heard from the beginning,^{in order that} ye should walk in it.

7. ^{Because} **For** many deceivers are entered into the world, who confess not that Jesus Christ is come in ^{the} flesh. This is ^{the} a deceiver and ^{to which I refer} an antichrist^Λ.

8. Look to yourselves, that ^{ye} we lose not those things which we have wrought^{among you} ^Λ, but that ^{ye} we receive a full reward.

9. Whosoever ^{leadeth out or} transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither ^{for his course} bid him^Λ God speed :

11. For he that biddeth him^{for his course} ^Λ God speed is partaker of his evil deeds.

12. Having many things to write unto you, I would not *write* with paper and ink : but I trust to come unto you, and speak face to face, that ^{your} **our** joy may be full.

13. The children of thy elect sister greet thee.
Amen.

THE

THIRD EPISTLE OF JOHN.

CHAPTER I.

1. The ^{presbyter} **elder** unto the wellbeloved Gaius, whom
^{truly} I **love in the truth.**

2. Beloved, I wish above all things that thou
mayest prosper and be in health, even as thy soul
prospereth.

3. For I rejoiced greatly, when the brethren ^{brought even of thy testifying to} **came and testified of the truth that is in thee,**
even as thou ^{verily} **walkest in the truth.**

4. ^{Counting} **I have** no greater ^{favor} **joy** ^{these things can} **than** **to**
^{be shewn to me, in order that I} **hear that my children walk in** ^{the} **truth.**

5. Beloved, thou doest ^{a faithful thing,} **faithfully** whatsoever
^{for} thou doest **to** the brethren, and **to** strangers,
^{the same thing for}

6. Which have borne witness of thy charity before
the church: whom ^{rightly} **if** thou bring forward on their
journey, ^{if} **after a godly sort** thou shalt ^{assist them.} **do well:**

7. Because that for ^{the name they bore} **his name's sake** they went
forth, taking nothing of the Gentiles.

8. We therefore ought to receive such, that we might be fellowhelpers to the truth,

^{We having written something on this head}
9. **I wrote** unto the church: but Diotrephes, who loveth to have the preeminence among them, ^{doth not receive affectionately} **receiveth** us **not**.

10. Wherefore, if I come, I will remember ^{him of} **his** deeds which he ^{effecteth} **doeth**, prating against us with malicious words: and not content therewith, ^{even he} **neither** ^{not} **he himself** receive the brethren, and forbideth them that would, and casteth *them* out of the church.

11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12. Demetrius hath ^{witnessed thereto in} **good report of** all ^{things} **men**, ^{even in} **and of** the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13. I had many things to write, but I will not with ink and pen write unto thee:

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

THE
GENERAL EPISTLE OF JUDE.

CHAPTER I.

1. Jude, ^a**the** servant of Jesus Christ, and ^a**brother**
^{with}**of** James to them that are sanctified by God the
Father, **and** preserved **in Jesus Christ**, *and*
^{even by Jesus in Christ.}
called **Λ**

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write
unto you of ^{our}**the** common salvation, it was needful for
me to write unto you, ^{exhorting}**and exhort you** that ye
should earnestly contend for ^{that salvation}**the faith** which was
^{in the exercise of faith}
once delivered unto the saints **Λ**.

4. For there are certain men crept in unawares,
who were before of old ordained to this ^{the}**Λ**condemnation
^{they receive,}
Λungodly men, turning the grace of our God into
lasciviousness, and denying ^{our}**the** only ^{master}**Λ**ord God
and **our** Lord Jesus Christ.

5. I will therefore ^{to} **put** you in remembrance, though ye once knew this, how that ^{Joshua} **the Lord** having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. ^{Even messengers} **And the angels** which kept not their first course, though they ^{left us} **estate, but** left their own habitation, he hath **re=**
serbed in everlasting chains ^{of} **under** darkness ^{as to} **unto**
^{respecting them} the judgment of the great day **Λ**.

7. ^{And} **Even** as Sodom and Gomorrha, and the cities ^{having given} about them, **in like manner** ^{on like grounds to these messengers} **giving** themselves ^{gone} over to fornication **Λ**, and **going** after strange flesh, ^{by an eternal fire,} **are set forth for** an example ^{a judicial sentence} **Λ** suffering **the ben=**
geance of eternal fire.

8. Likewise also these ^{men seeing by dreams} **filthy dreamers**, defile the flesh, despise dominion, and speak evil of dignities.

9. ^{Now} **But** Michael the archangel, when contending with the devil he disputed about the body of Moses, ^{ventured} **durst** not ^{on a condemnation able to produce blasphemies} **bring against him a railing accusa=**
tion, but said, ^{Jehovah may} **the Lord** rebuke thee.

10. But these speak evil of those things which they know not: ^{and} **but** what they know naturally, as brute beasts, ^{by} **in** those things they ^{are destroyed} **corrupt them=**
selves.

11. Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12. These are **spots** in your **feasts of charity**,^{affections, blemishes, ye feasting}
^{together} **when they feast with you, feeding** themselves^{governing} **without** fear: clouds *they are* without water, carried about of winds; trees whose fruit ^{is withering, unprofitable} **withereth, without fruit**, twice dead, plucked up by the roots;

13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14. ^{Even} **And** Enoch ^{also to} **also**, the seventh from Adam, ^{Jehovah} **the Lord** prophesied **of** these, saying, Behold, **the Lord** cometh with ten thousands of his saints,

15. To execute judgment upon all, and to convince all that are ungodly **among them** of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ^{they} **ungodly sinners** have spoken against him.

16. These ^{ungodly sinners} **are** murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ;

18. How that they told you there should be mockers in the last time, who should walk after wickedness by ^Λtheir own **ungodly** lusts.

19. These be they who separate themselves, sensual, ^{not} ^{a spirit} ^Λhaving **not the Spirit**.

20. But ye, beloved, building up yourselves on your most holy faith, ^{for yourselves} ^{a spirit holy} praying ^Λin **the Holy Ghost**,

21. Keep **yourselves** in the love of God, ^{waiting} **look=**
ing for the mercy of our Lord Jesus Christ unto eternal life.

22. And ^{whom though separated from ye compassionate, save ;} **of some have compassion, making**
a Difference :

23. **And others save with fear**, pulling them ^{even whom ye compassionate through fear} ^a out of the fire ^Λ; hating even **the** garment spotted by the flesh.

24. Now unto him that is able to keep you from falling, and to present *you* **faultless** before the presence of his glory ^{complete in} ^{in our only God Saviour, through Jesus Christ,} ^Λ**with** exceeding joy ^Λ.

25. **To the only wise God our Saviour**, be glory, **and** majesty, dominion and power, both now and ever. Amen.

A REVELATION
OF
ST. JOHN THE DIVINE.

CHAPTER I.

1. ^A**The** Revelation of Jesus Christ, which God gave unto him, to shew unto his servants ^{what} things ^{did signify} **which** must shortly come to pass, and he **sent and signified**; ^{he having sent} **it** by his angel unto his servant John :

2. Who bare record of the word of God, and **of** the testimony of Jesus Christ; ^{whatsoever} **and** of **all** things ^{knew} **that** he **saw**.

3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time *is* at hand.

4. John to the seven churches which are in Asia : Grace *be* unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ;

5. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth **Unto him** that loved us, and washed us from our sins in his **own** blood,

6. And **hath** made us kings and priests unto ^{his} **God** and **his** Father; to him ^{to whom the} **be** glory and ^{the} **dominion** ^{exists} **for ever and ever.** Amen.

7. Behold, he cometh ^{in the} **with** clouds; ^{so} **and** every eye shall see him, ^{even whosoever} **and they also which** pierced him: ^{then} **and** ^{the} all **kindreds** of the earth shall wail because of him. Even so, Amen.

8. I am ^{the} **Alpha** and ^{the} **Omega**, **the beginning and the ending**, saith ^{Jehovah} ^{God} **the Lord**, which is, and which was, and which is to come, the Almighty.

9. I John, **who also am** your brother, and companion in ^{the} **tribulation**, and **in the** kingdom, and patience ^{concerning} **of** Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in ^{spirit at} **the Spirit** on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, **I am Alpha and Omega, the first**

and the last: and, What thou seest, write in a book, and send *it* unto the seven churches **which are in Asia**; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Loadicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks:

13. And in the midst of the seven candlesticks *one* like unto ^a**the** Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head, ^{even}**and** *his* hairs *were* white, like wool as white as snow; and his eyes *were* as a flame of fire;

15. And his feet like unto fine brass, as ^{having been}**if they** ^{melted}**burned** in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead.

And he laid his right hand upon me, saying **unto me**, Fear not ; I am the first and the last :

18. ^{And} **I am** he that liveth, ^{though I} **and** was dead ; and behold, I am alive for evermore **Amen** ; and have the keys of ^{the to which man is subject, and the grave, where such dead are.} **hell and of death** ^Λ.

19. ^{Therefore} **Λ** Write the things which thou hast seen, ^{even} **and** the things which are, and the things which shall be hereafter ;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are **the** angels of the seven churches : and the seven candlesticks **which thou sawest** are **the** seven churches.

CHAPTER II.

1. Unto the angel of the church ⁱⁿ **of** Ephesus write ; ^{Even the} **These** things ^{he} **Λ** saith, he that holdeth the seven stars in his right hand ; ^{he that} **who** walketh in the midst of the seven golden candlesticks ;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and **thou** hast tried them which say they are apostles, and are not, and hast found them liars :

3. And ^{that thou} **hast borne, and** hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have **somewhat** against thee, ^{that} **because** thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. ^{Notwithstanding} **But** this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of ^{the} **life**, which ^{exists} **is** in the **midst of the** paradise of God.

8. And unto the angel of the church in Smyrna write; ^{Even the} **These** ^{he} things ^{he that is} **saith,** ^{he} **the first and the last,** ^{yet he hath life} **which was dead, and is alive;**

9. I know thy works, and tribulation, and poverty, ^{notwithstanding} **(but** thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but ^a **are the** synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into

prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee ^{the} a crown of ^{the} life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh ^{should} **shall** not be hurt of the second death.

12. And to the angel of the church in Pergamos write; ^{Even the} **These** things ^{he} saith, he which hath the sharp sword with two edges;

13. I know thy works, and ^{how} **where** thou dwellest, **even** where the Satan's ^{throne} **seat** is: ^{yet} **and** thou holdest fast my name; ^{so thou should} **and hast** ^{have} not **denied** my faith, even in those days wherein Antipas **was** my faithful ^{witness lived, he} **martyr**, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. ^{Thus} **So** ^{even} hast **thou** ^{in effect} **also** them that hold the doctrine of the Nicolaitanes **which thing I hate**.

^{Therefore}

16. Repent; or else I will come unto thee quickly,

and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and ^{on} ~~in~~ the stone a new name written, which no man knoweth saving he that receiveth *it*.

18. And unto the angel of the church in Thyatira write; ^{Even the} ~~These~~ things ^{he} ~~saith~~, ^{he that is} ~~the~~ Son of God, ^{he that} ~~who~~ hath his eyes like unto a flame of fire, and his feet ~~are~~ like fine brass;

19. I know thy works, and charity, and service, and faith, and ~~thy~~ ^{that last are} patience; and ~~thy~~ ^{that last are} works ~~and~~ ~~the last to be~~ more than the first.

20. Notwithstanding I have ~~a few things~~ against thee, because thou sufferest ^{thy female} ~~that~~ ~~woman~~ Jezebel, which calleth herself a prophetess; ^{and she teaches} ~~to teach~~ and ~~to~~ ^{seduces} ~~seduce~~ my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication; ^{but} ~~and~~ ^{wishes not to repent} she ~~repented~~ ~~not~~.

22. Behold, I will cast her ~~into a bed~~, and them

that commit adultery with her, into ^{a bed of} great tribulation, except they repent of ^{her works} **their deeds**.

23. And I will kill her children ⁱⁿ **with** death; and all the churches shall know that I am he which searcheth the reins and hearts, and **I** will give unto every one of you according to your works.

24. ^{And so I say through} **But unto you I say, and** unto the rest in Thyatira, as many as have not this doctrine; **and** which have not known the depths of Satan; ^{that} **as** they ^{proclaim} **speak**; I will put upon you none other burden.

25. ^{Nevertheless what things} **But that which** ye have, **already** hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: ^{for so} **even as** I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

1. And unto the angel of the church in Sardis

write; ^{Even the} **These** ^{he} things [^]saith, he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, ^{yet} **and** ^{thou} art [^]dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, ^{and repent,} [^]and hold fast **and repent.** ^{For} [^]If **there=**
fore thou shalt not watch, I will come on thee as a thief, and thou ^{shouldst} **shalt** not know what hour I will come upon thee.

^{Yet} 4. [^]Thou hast a few names **eben** in Sardis which have not defiled their garments; ^{even} **and** they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the ^{angel} of the church in Philadelphia write; ^{Even the} ^{he} **These** things [^]saith, he that is holy, he that

is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee ^aan open door, ^{which having been opened,}and no man can shut it; ^{because}for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I ^{constitute}will make ^{those}them of the synagogue of Satan, ^{for they}which say they are Jews, and are not; **but do** lie; behold, I will make them to come and worship before thy feet, and ^{worship thy knowledge for}to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. **Behold**, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, ^{the}which is ^anew Jerusalem, which cometh down out of heaven from

my God: and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; ^{Even the} **These** ^{he} things _Λsaith, the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. ^{For} **Because** thou sayest, I am rich, and ^{have abundance} **increased with goods**, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold ^{have riches} tried in the fire, that thou mayest ^{even} **be rich**; and white raiment, that thou mayest be clothed, and **that** ^{eyesalve to} the shame of thy nakedness do not appear; and _Λanoint thine eyes **with eyesalbe**, that thou mayest see.

19. ^{Though I love all such} ~~As many as I love~~, I ^{do} ~~Λ~~ rebuke and chasten :
be zealous therefore, and repent.

20. Behold, I ^{have stood} ~~stand~~ at the door, and ^{do now} ~~Λ~~ knock :
if any man hear my voice, and open the door, I will
come in to him, and will sup with him, and he with
me.

21. To him that overcometh will I grant to sit
with me in my throne, even as I also overcame, and
~~am~~ set ~~down~~ with my Father in his throne.

22. He that hath an ear, let him hear what the
Spirit saith unto the churches.

CHAPTER IV.

1. After this I looked, and, behold, a door *was*
opened in heaven : and the first voice which I heard
was as it were of a trumpet talking with me ; which
said, Come up hither, and I will shew thee things
which must be hereafter.

2. And immediately I was in ^{a trance} ~~the~~ ~~spirit~~ : and,
^{being} behold, a throne ~~was~~ ~~Λ~~ set in heaven, and *one* sat on
the throne.

3. And he that sat was to look upon like a jasper
and a sardine stone : and *there was* a rainbow round
about the throne, in sight like unto an emerald.

4. And round about the throne *were* four and twenty ^{thrones} **seats**: and upon the ^{thrones} **seats** **I** **saw** four and twenty ^{presbyters} **elders** sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, ^{rather in a circle round} **and round about** the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had ^{the} **a** ^{of} face **as** a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings ^{without and} **about** **him**; and *they were* full of eyes ^{of} **within**: and they rest not day and night, saying, Holy, holy, ^{is Jehovah the} **Lord** ^{that is} God **Almighty**, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive ^{the} glory and ^{the} honour and ^{the} power ^{we ascribe to thee}: for thou hast created all ^{the} things ^{on account of which we ascribe it}, and for thy pleasure they ^{exist} ~~are~~ and were created.

CHAPTER V.

1. ^{Then} ~~And~~ I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in ^{the} heaven ^{above}, nor in ^{the} earth, neither under the earth, was ^{worthy} able to open the book, neither to ^{aspire thereto} look thereon:

4. ^{Then} ~~And~~ I wept much, because no man was found worthy to open ~~and to read~~ the book, neither to ^{aspire thereto} look thereon.

5. ^{Then} ~~And~~ one of the ^{presbyters} elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root

of David, hath prevailed to open the book, and **to loose** the seven seals thereof.

6. (^{Then} **And** I beheld **and lo** in the midst of the throne and of the four beasts, and in the midst of the ^{presbyters} **elders**, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven ^{that have been proclaimed in} Spirits of God **sent forth into** all the earth.)

7. ^{For} **And** he ^{went} **came** and took the book out of the ^{sitteth} right hand of him that **sat** upon the throne.

8. And when he ^{took} **had taken** the book, the four ^{presbyters} beasts and four *and* twenty **elders** fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art ^{have taken} worthy to **take** the book, and to ^{have opened} **open** the seals thereof: for thou wast slain, and ^{so} **hast** redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And ^{those that are redeemed} **hast made** **us** unto our God kings and ^{they} priests: and **we** shall reign on the earth.

11. ^{Then} **And** I beheld, and I heard the voice of many angels round about the throne and the beasts and the

presbyters

elders: and the number of them was **ten thousand**
 myriads of myriads, even
times ten thousand, and thousands of thou-
 sands ;

12. Saying with a loud voice, Worthy is the
 the power *that has been given to him, even*
 Lamb that was slain to receive **power and** riches,
 and wisdom, and strength, and honour, and glory,
 and blessing.

13. ^{Then} **And** every creature which is in heaven, and
 on the earth, and under the earth, and such as are in
 the sea ; ^{even} **and** all that are in ^{these places} **them** heard I ^{ascribing} **saying,**
^{The} **A** ^{the} **Blessing,** and ^{the} **A** ^{the} **honour,** and ^{the} **A** ^{they possess} **glory,** and **A** **power** **A** **be**
 unto him that sitteth upon the throne, and unto the
 Lamb for ever and ever.

14. And the four beasts said, Amen. And the
^{presbyters}
four and twenty elders fell down and worshipped
him that lieth for eber and eber.

CHAPTER VI.

1. And I saw when the Lamb opened one of the
 seals, and I heard, as it were ^{in a voice} **the noise** of thunder,
 one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse : and he that
 sat on him had a bow ; and a crown was ^{that he should} given unto
 him : and he went forth conquering, and **to** conquer.

3. And when he had opened the second seal, I heard the second beast say, Come **and see**.

4. And there went out another horse *that was* even with him that sitteth thereon red,^Λ and *power* was given to him **that sat there=** on to take peace from the earth, ^{even} **and** that they should kill one another: ^{so} **and** there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and **see** thou ^{shouldst} ^{hurt} **hurt** not^Λ the oil and the wine.

7. And when he had opened the fourth seal, I heard the **voice of the** fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was^{The} ^{the grave} **Death**, and **Hell** followed ^{him} with him. And power was given unto **them** over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, ^{even} **and** for the testimony which they ^{were affording} **held** :

10. And they cried with a loud voice, saying, ^{Until when the Sovereign Lord that is} **How long, O Lord** ^{is it} holy and true ^{dost} **thou** ^Λ not judge and avenge our blood on them that dwell on the earth ?

11. And ^a **white** ^{robe was} **robes** **were** given unto **every** **one** of them ; and it was ^{told} **said** unto them, ^{in order} **Λ** **that** ^{under delay} they should rest **yet for a little season**, until ^{they should be full ; and so} **Λ** their fellowservants **also** and their brethren that ^{are about to} **should** be killed ^{as even they are} **as they were**, should be **fulfilled**.

12. And I beheld when he had opened the sixth seal, **and, lo**, there was a great earthquake ; and the sun became black as sackcloth of hair, and the ^{full} **Λ** **moon** became as blood ;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven ^{became} **departed** as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the **great** day ^{that is great through} **of** his wrath ^{came} **is come**; ^{is fit to have been established} and who **shall be able to stand**?

CHAPTER VII.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having ^a **the** seal ^{from} **of** the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, ^{Ye should not} **Hurt not** the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the ^{sons} **children** of Israel.

5. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9. After ^{these things} ~~this~~ I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the

throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And ^{they}cried with a loud voice, saying, ^{The}Salvation ^{we possess is}to our God which sitteth upon the throne, and ~~un~~^{to} the Lamb.

11. ~~And~~ ^{Also} all the angels, ^{they}~~stood~~ ^{presbyters}round about the throne, and *about* the ~~elders~~ and the four beasts; ^{now they}~~and~~ fell before the throne on their faces, and worshipped God,

12. Saying, Amen: ^{The} ~~Blessing~~, and ^{the} ~~glory~~, and ^{the} ~~wisdom~~, and ^{the} ~~thanksgiving~~, and ^{the} ~~honour~~, and ^{the} ~~power~~, and ^{the} ~~might~~ ^{of our salvation ascribe} ~~be~~ unto our God for ever and ever. Amen.

13. And one of the ^{presbyters}~~elders~~ answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, ^{My Lord} ~~Sir~~, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and

he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither ^{should} shall the sun light ^{hurtfully} on them, nor any heat.

17. For the Lamb which is in the midst of the throne ^{does} shall feed them, and ^{does} shall lead them unto fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1. And when he had opened the seventh seal, there was silence in heaven about **the space of** half an hour.

2. And I saw the seven angels which ^{have} stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all ^{the} saints upon the golden altar which was before the throne.

4. And the smoke of the incense ^{ascended up} which came with the prayers of the saints **ascended up** before God out of the angel's hand.

5. ^{Yet} **And** the angel took the censer, and filled it with ^{the} fire of the altar, and cast ^{upon} it **into** the earth: and there ^{came} **were** voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. ^{And} **The first angel** sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and ^{the earth was burnt up, and the third part of the} the third part of **the** trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood;

and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; ^{in order that} **so as** the third part of them ^{should be} **was** darkened, and ^{so} **the** day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard ^{one eagle} **an angel** flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to ^{it} **him** was given the key of the bottomless pit.

2. And ^{it} **he** opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the

scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, ^{except the men's trees &c.} **but only those men** which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall ^{these} men seek ^{temporal} death, and shall not find it; ^{though they} **and** shall desire to die, ^{yet shall temporal} **and** death shall flee from them.

7. ^{Now} **And** the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots ^{with} **of** many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt ^{the that w-re not sealed} **men** **five** months.

11. **And** they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One woe is past; *and*, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard ^{one} **a** voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. ^{Then} **And** the four angels were loosed, which were prepared for ^{the} **an** hour, and **a** day, and **a** month, and *that was appointed* **a** year, ^{the that were not sealed} for to slay the third part of **men**.

16. And the number of the army of the horsemen ^{loosed} **were** two ^{ten} **hundred** thousand ^{times ten} **thousand**: **and** I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having ^{fiery} **breastplates** **of** **fire**,

^{even}**and of** jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three ^{plagues}**Λ** was the third part of ^{the}**Λ** men *that were not sealed* **Λ** killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For **their** ^{the} power ^{of the horses}**Λ** is in their mouth, and in their tails: for their tails *were* like unto serpents; ^{having}**and had** ^{also} heads **and**, with them they do hurt.

20. And the rest of the men which were not killed by these plagues **yet** repented not of the works of their hands, that they should not worship ^{the}**Λ** ^{or the} devils **and** ^{the} idols, ^{or the} **of** gold, ^{or the} **and** silver, ^{or the} **and** brass, ^{or the} **and** stone, ^{or the} **and of** ^{of this world} wood **Λ**: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow ^{over} **was upon** his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2. And he had in his hand a little book^{that had been opened} **open** :
and he set his right foot upon the sea, and *his* left
foot on the earth,

3. And cried with a loud voice, as *when* a lion
roareth : and when he had cried,^{the} **seven** thunders
uttered their voices.

4. And when the seven thunders had uttered their
voices, I was about to write : and I heard a voice
from heaven saying **unto me**, Seal up those things
which the seven thunders uttered,^{as thou shouldst not} **and** write them
not.

5. ^{Then} **And** the angel which I saw stand upon the sea
and upon the earth lifted up his^{right} **hand** ^{toward} **to** heaven,

6. And sware by him that liveth for ever and ever,
who created heaven, and the things that therein are,
and the earth, and the things that therein are, and
the sea, and the things ^{that} **which are** ^{are} therein^{shall} **should** be time no longer :

7. ^{Save} **But** in the days of the voice of the seventh
angel, when he shall **begin to** ^{and} sound^{of his that are} **the** mystery
of God should be finished, as he hath declared **to**
^{by} **his** servants **the** prophets.

8. And the voice which I heard from heaven spake

unto me again, and said, Go *and* take the little book
^{hath been opened, and is}
 which **is open** in the hand of the angel which
 standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him,
 Give me the little book. And he said unto me, Take
it, and eat it up ; and it shall make thy belly bitter,
^{yet}
but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's
 hand, and ate it up ; and it was in my mouth sweet
 as honey : and as soon as I had eaten it, my belly
 was bitter.

11. And he said unto me, Thou must prophesy
 again before **many** peoples, and nations, and tongues,
^{many things}
 and kings^Λ.

CHAPTER XI.

1. And there was given me a reed like unto a rod,
and the angel stood, saying, Rise, and measure
^{place for the}
 the temple of God, and the^Λ altar and them that
^{thereat}
 worship **therein**.

2. But the court which is without the temple leave
^{yea thou shouldst not}
 out, **and** measure it **not** ; for it is given unto the
^{yet}
 Gentiles : **and** the holy city shall they tread under
 foot forty *and* two months :

3. ^{Though} **And** I will give ^{them} **power** unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks ^{that stood} **standing** before the ^{Lord} **God** of the earth.

5. And if any man ^{wishes to} **will** hurt them, fire proceedeth out of their mouth, and devoureth their enemies : ^{as} **and** if any man ^{wishes to} **will** hurt them, ^{then is it fitting for him to} **he must in this manner** be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy : and have power ^{the} over **the** waters to turn them to blood, and to smite the earth with ^{every plague} **all plagues**, as often as they will.

7. And when they ^{should} **shall** have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. ^{they shall see} **And** **the** their dead bodies **shall lie** in the street of the great city, which spiritually is called Sodom and Egypt, where also ^{their} **our** Lord was crucified.

9. ^{Even} **And** they of the people and kindreds and tongues and nations shall see their dead bodies three

days and an half, ^{as they} **and** shall not suffer their dead bodies to ^{have been} **be** put in graves.

10. ^{So} **And** they that dwell upon the earth shall rejoice over them, and ^{be made glad} **make merry**, and shall send gifts one to another; because these ^{the} **two** prophets tormented them that dwelt on the earth.

11. And after ^{the} **three** days and an half ^a **the** Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. ^{Then} **And** they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to ^{the} **heaven** ^{that is} **in** ^{the clouds} **a cloud**; ^{even} **and** their enemies beheld them ^{do so} **Λ**.

13. ^{Also} **And** the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ^{destroyed} **slain of men** ^{names of men} seven thousand **Λ**; and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; *and*, behold, the third woe cometh quickly.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The ^{kingdom} **kingdoms**

of this world **are become the kingdoms** of our Lord, and of his Christ^{is come}_Λ; and he shall reign for ever and ever.

16. And the four and twenty ^{presbyters}**elders**, which sat before God on their ^{thrones}**seats**, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord^{the}_Λ God ^{that is}_Λ Almighty, which art, and ^{which}_Λ wast, **and art to come**; because thou hast taken **to thee** thy great power, and hast ^{become king}**reigned**.

18. ^{As}~~And~~ the nations were angry, ^{that}**and** thy wrath is come, and the time of the dead ^{to}**that they should** be judged, and ^{to}**that thou shouldst** ^{the}give_Λ reward unto thy servants the prophets, and to the saints, and ^{to}_Λ them that fear thy name, small and great; and ^{to}**shouldst** destroy them which destroy the earth.

19. ^{Then}~~And~~ the temple of God was opened in heaven and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1. ^{Then} **And** there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. ^{Then} **And** there appeared another wonder in heaven ; ^{even} **and** behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. ^{But} **And** she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, ^{even} **and** to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7. ^{Then} **And** there was war in heaven: Michael and his angels fought against the dragon; ^{for} **and** the dragon ^{did fight, also} **fought and** his angels,

8. ^{But he} **And** prevailed not; neither was their place ^{for them} **found** ^{longer} **any more** in heaven.

9. ^{Yea} **And** the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is ^{the} **come** salvation, and ^{the} **strength**, and the kingdom of our God, and the power of his ^{established} **Christ**: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. ^{For} **And** they overcome him by the blood of the Lamb, and by the word of their testimony; ^{for} **and** they loved not their ^{life previous to} **libes unto the** death.

12. Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to **the inhabitants of** the earth and ^{to} **of** the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast

unto the earth, he persecuted the woman which brought forth the man *child*.

14. ^{But} **And** to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. ^{Then} **And** the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. ^{But} **And** the earth helped the woman, ^{for} **and** the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. ^{Then} **And** the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus **Christ**.

CHAPTER XIII.

1. ^{Now} **And** I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads ^{names} **the name** of blasphemy.

2. And the beast which I saw was like unto a

leopard, ^{but} **and** his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ^{throne} **seat**, and great authority.

3. ^{Though} **And** **I** **saw** one of his heads ^{was} **Λ** as it were wounded to death; ^{but} **and** his deadly wound was healed: and all the world wondered after the beast.

4. And **they** worshipped the dragon which gave ^{the} **Λ** power unto the beast: ^{also} **and** they worshipped the beast, saying, Who *is* like unto the beast? ^{and} **Λ** who is able to make war with him?

5. ^{Then} **And** there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, ^{and people,} **Λ** and tongues, and nations.

8. ^{So} **And** all that dwell upon the earth shall worship him, whose names are not written in the book

of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. ^{If any man} ~~He that~~ leadeth into captivity ^{he} ~~shall~~ go into captivity: ^{if any man} ~~he that~~ killeth with the sword, ^{it is meet for him to} ~~must~~ be killed with the sword. Here ^{exists} ~~is~~ the patience and the faith of the saints.

11. ^{Then} ~~And~~ I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, ^{notwithstanding he} ~~and~~ causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in ^{the that worship the beast} the sight of ~~men~~ ^{amen},

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. ^{Also} **And** he ^{caused} **causeth** all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

17. ^{Even} **And** that no man might buy or sell, save he that had the mark, **or** the name of the beast, or the number of his name.

18. Here ^{the} is ^{recorded} **wisdom**. Let him that hath understanding count the number of the beast: for **it** ^{is with} **is** the number **of** a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

1. ^{Then} **And** I looked, and, lo, ^{the} **a** Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having ^{and his} his **Father's** name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : ^{yet} **and** I heard ^{which I heard *was* as of singers to the harp singing to} the voice **of** harpers **harping** **with** their harps :

3. And they sung **as it were** a new song before the throne, and before the four beasts, and the ^{presbyters} **elders** : and no man could learn that song but the hundred *and* forty *and* four thousand, ^{that had been} **which were** redeemed from the earth.

4. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from ^{the} **among** men ^{that saw the Lamb} **being the** ^{these are a firstfruit to} **firstfruits** unto God and to the Lamb.

5. ^{Even} **And** in their mouth was found no ^{lie} **guile** : for they are without fault **before the throne of God.**

6. ^{Then} **And** I saw another angel ^{flying} **fly** in the midst of heaven, having ^{an} **the** everlasting gospel to preach unto them that dwell on the earth, ^{even} **and** to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : ^{so} **and** worship him that made ^{the} **heaven**, and ^{the} **earth**, and the sea, and the fountains of waters.

8. ^{Then} **And** there followed another angel, saying, ^{that is great} **Babylon** **is** fallen, is fallen, **that great city**, because

she made all nations ^{have drunk} ~~drunk~~ of the wine of the wrath of her fornication.

9. ^{Then a} ~~And the~~ third angel followed them, saying with a loud voice, If any man worship the beast ^{or} ~~and~~ his image, ^{or} ~~and~~ receive ^a ~~his~~ mark in his forehead, or in his hand,

^{Verily} 10. ~~A~~ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: ^{verily} ~~and~~ they have no rest day nor night, who worship the beast ^{or} ~~and~~ his image, ^{also} ~~and~~ whosoever receiveth the mark of his name.

12. Here is ~~the~~ patience of the saints: ~~here are~~ they that keep the commandments of God, and the faith of Jesus.

^{Then} 13. ~~And~~ I heard a voice from heaven saying ~~unto me~~, Write, Blessed ~~are~~ the dead which die in ^{Jehovah} ~~the Lord~~ from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their ^{after} works do follow ~~A~~ them.

14. ^{Then} **And** I looked, and behold a white cloud, and upon the cloud *one* sat like unto ^a **the** Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. ^{Then} **And** another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. ^{Then} **And** he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. ^{Then} **And** another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. ^{Then} **And** another angel came out from the altar, which had power over ^{its} fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the wine press, **even** unto

the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1. ^{Then} **And** I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. ^{Then} **And** I saw as it were a sea of glass mingled with fire: ^{also} **and** them that had gotten the victory over the beast, and over his image, **and ober his mark,** *and* over the number of his name, stand on the sea of glass, having **the** harps of God.

3. And they sing the song of Moses ^a **the** servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord ^{the} **God** ^{that is} **Almighty**; just and true *are* thy ways, thou King of ^{the nations} **saints**.

4. Who ^{should} **shall** not fear thee, O Lord, ^{or} **and** glorify thy name? ^{as} **for thou only art** holy: for all ^{the} **nations** shall come and worship before thee; for thy judgments are made manifest.

5. And after that I ^{beheld that} **looked,** **and,** **behold** the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels ^{that have the seven plagues} **came** out of the temple,

having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

^{Then} 7. **And** one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

^{Then} 1. **And** I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the ^{seven} vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, **and upon them** ^{or} which worshipped his image.

^{Then} 3. **And** the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

^{Then} 4. **And** the third angel poured out his vial upon

the rivers and ^{the}Λfountains of ^{the}Λwaters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous: ^{Thou} **O Lord** which art, and wast, and ^{that art holy} **shalt be**; ^{for these things} **because** thou ^{determined} **hast judged thus**.

6. ^{Because} **For** they **have** shed the blood of saints and prophets, ^{so} **and** thou hast given them blood to drink; **for** they are worthy.

7. ^{Then} **And** I heard another ^{from} **out of** the altar say, ^O Even so, ^{the}ΛLord ^{that is}ΛGod ^{that is}ΛAlmighty, true and righteous **are** thy judgments.

8. ^{Then} **And** the fourth angel poured out his vial upon the sun; and power was given unto him to scorch ^{the}Λ *that worship the beast* men ^Λwith fire.

9. And ^{these}Λmen were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10. ^{Then} **And** the fifth angel poured out his vial upon ^{throne} the **seat** of the beast: and his kingdom was ^{filled} **full** ^{with} **of** darkness; and they gnawed their tongues **for** *on account of the misery of it* **pain**,

11. And blasphemed the God of heaven because

of their ^{miserly} pains and their sores; ^{yet they} and repented not of their deeds.

12. ^{Then} And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. (For ^{do exist} they are the spirits of devils working miracles_Λ) which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of ^{the} _{that is} God_Λ Almighty.

15. Behold, ^{God has said,} _Λ I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. ^{For they} And he gathered them together into ^{the} a place _{that is} _Λ called in the Hebrew tongue Armageddon.

17. ^{Then} And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. ^{Also} **And** ~~there were~~ voices, and thunders, and lightnings^{came} **and** ~~there was~~ a great earthquake; such as was not since^{the} ~~men~~^{that worshipped the beast} were upon the earth, so mighty an earthquake, **and so great.**

19. ^{So great that} **And** the great city was divided into three parts, and the cities of the nations fell: ^{even} **and** great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and ~~the~~ mountains were not found.

21. And there fell upon^{the} ~~men~~^{that worship the beast} a great hail out of heaven, *every stone* about the weight of a talent: and^{these} ~~men~~ blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

1. ^{Then} **And** there came one of the seven angels which had the seven vials, and talked with me, saying **unto me, Come hither**; ^{Here} **and** I will shew unto thee the judg-^{the}ment of the great whore that sitteth upon~~men~~ many waters:

2. With whom the kings of the earth have com-^{for}mitted fornication, **and** the inhabitants of the earth

^{were}
have been made drunk with the wine of her fornication.

3. So he carried me away in ^{imagination} **the spirit** into ^a **the** wilderness: and I saw a woman ^{sitting} **sit** upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, ^{even the filthiness} **and filthiness** of her fornication:

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF ^{THE} HARLOTS AND ^{THE} ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and **when I saw her, I** ^{beholding her} wondered, **with** great admiration.

7. ^{Then} **And** the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was ^{existing, yet it does exist} **and is** not ^{exist} **;** ^{for it is about to} **and shall** ascend out of the bottomless pit, and ^{to} **go** into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of ^{the} **life** ^{that is eternal; seeing} from the foundation of the world **when** ^{it existing yet it does exist} **they behold** the beast, that **was** **and is** not **;** ^{though it present} **and yet** is **;**

9. **And** here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. ^{On them also} **And** there are seven kings: five are fallen, **and** one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was ^{existing, yet it does exist, though} **and is** not **;** ^{does exist} **even** ^{for by} **he is** the eighth; ^{he does exist, go} **and is** of the seven **and** **goeth** into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords,

and King of kings : and they that are with him *are* called, and chosen, and faithful.

15. ^{Then} **And** he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest, ^{also} **upon** the beast, these shall hate the whore, and shall make her desolate and naked, ^{even they} **and** shall eat her flesh, and burn her with fire.

17. For God hath ^{permitted to} **put in** their hearts to fulfil ^{design} his **will**, ^{that is, one of his designs, even to} **and to agree, and** give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

1. And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory.

2. And he cried **mightily** with a strong voice, saying, Babylon the great is fallen, is fallen, and is become ^a **the** habitation of devils, and ^a **the** hold of

every foul spirit, and a cage of every unclean and hateful bird.

3. For all ^{the} ~~the~~ nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. ^{Then} ~~And~~ I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. ^{As} ~~How~~ much ^{as} she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and ^{should} ~~shall~~ see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong ^{Jehovah} ~~is~~ ^{the} ~~Lord~~ God who judgeth her.

9. ^{Then} **And** the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail **her** and lament for her, when they ^{should} **shall** see the smoke of her burning ^{from afar} **A**,

10. Standing **afar off** for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city ! ^{that} **for** in one hour is thy judgment come.

11. ^{Even} **And** the merchants of the earth **shall** weep and mourn over her, ^{that} **for** no man buyeth their merchandise any more :

12. **The** merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, ^{even of} **and** purple, and ^{of} **and** ^{of} **and** ^{also} **and** all thyine wood, and ^{every vessel} **all manner bessels** of ivory, and **all manner bessels** of most precious wood, and of brass, and iron, and marble,

13. ^{Or merchandize of} **And** cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and ^{hire of} **and** ^{working cattle} **horses**, and chariots, and **slaves**, and **souls of** men.

14. ^{Verily} **And** the ^{fruit of the desire of thy life} **fruits that thy soul lusted after** **are** departed from thee, and all things which ^{are} **were** dainty and goodly **are** departed

from thee, and thou ^{should} **shalt** find them no more at all.

15. The merchants of these things^{from afar} **Λ** which were made rich by her, shall stand **afar off** for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, ^{even} **and** purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. ^{That} **For** in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by ^{the} **Λ** sea ^{from} **stood** afar off,

18. ^{Stood} **Λ** And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! ^{that} **for** in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy,

even the ^{the} **A**postles and ^{that} **A**prophets; **for** God hath avenged you on her.

21. ^{Then one} **And** a mighty angel took up a stone like a great milstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, ^{that it should} **and shall** be found no more at all.

22. ^{so} **And** ^{should} **A**the voice of harpers, and musicians, and of pipers, and trumpeters, ^{should} **shall** be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, ^{should} **shall** be found any more in thee; and the sound of a milstone ^{should} **shall** be heard no more at all in thee;

23. And the light of a candle ^{should} **shall** shine no more at all in thee; and the voice of the bridegroom and of the bride ^{should} **shall** be heard no more at all in thee: ^{because} **for** thy merchants were the great men of the earth, ^{and} **for** by thy sorceries were all ^{the} **A**nations deceived.

24. ^{Verily} **And** in her was found the blood of prophets, and of saints, ^{even} **and** of all that were slain upon the earth.

CHAPTER XIX.

1. **And** after these things I heard ^{like} **A**a great voice

of much people in heaven, ^{repeating} saying, Alleluia; ^{The} Sal-
^{the} vation, and ^{the} glory, and ^{of} honour, and ^{exists} power unto
 the Lord our God ^Λ:

2. For true and righteous *are* his judgments :
 for he hath judged the great whore, which did
 corrupt the earth with her fornication, and hath
 avenged the blood of his servants at her hand.

3. ^{Yea} And again they ^{repeated} said, Alleluia. ^{Also} And her
 smoke rose up for ever and ever.

4. ^{Then} And the four and twenty ^{presbyters} elders and the four
 beasts fell down and worshipped God that sat on the
 throne, saying, Amen ; Alleluia.

5. And a voice came out of the throne, saying,
 Praise our God, all ^{they} ye his servants, and ^{ye} that
 fear him, both small and great.

6. ^{Then} And I heard as it were the voice of a great
 multitude, and as the voice of many waters, and as
 the voice of mighty thunderings, saying, Alleluia :
^{that Jehovah our} ^{that is}
 for the Lord God ^Λ omnipotent reigneth.

7. ^{We should} Let us be glad and rejoice, and give ^{the glory} honour
^{that} to him : for the marriage of the Lamb is come, and
 his wife hath made herself ready.

8. And ^{that} ^Λ to her was granted that she should be

arrayed in fine linen, clean and white: for the fine linen is the righteousness of ^{the}Λ saints.

9. ^{Then} **And** he saith unto me, Write, Blessed *are* they which ^{have been} **are** called unto the marriage supper of the Lamb. ^{Also} **And** he saith unto me, These are the true sayings of God.

10. ^{Then} **And** I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am ^a **thy** ^{of thee} fellowservantΛ, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of ^{the}Λ prophecy.

11. ^{Then} **And** I saw heaven ^{having been}Λ opened; and behold a white horse; and he that sat upon him *was* called ^{for} Faithful and True, **and** in righteousness he doth judge and make war.

12. ^{Now}Λ His eyes *were* as a flame of fire, and on his head *were* many crowns; **and** he had a name written, that no man ^{hath seen} **knew**, but he himself.

13. And **he** *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth ^{forth} a ^{two edged} sharp sword, that with it he ^{shall} **should** smite the nations : and **he** ^{for} **shall** rule them with a rod of iron : **and** he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. ^{Then} **And** I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and ^{be gathered} **gather** **yourselves** together unto the ^{great} supper of **the great** God ;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19. ^{Then} **And** I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the

false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

1. ^{Then} **And** I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, ^{or} **and** Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. ^{Then} **And** I saw thrones, and they sat upon them ^{even} **and** judgment; ^{there} **Λ** was given unto them ^{even} **and** **I** saw

the souls of them that were beheaded for the witness of Jesus, and for the word of God, and ^{whosoever} **which** had not worshipped the beast, neither his image, neither had received ^{the} **his** mark upon their foreheads, or in their hands ; and they lived and reigned ^{as well as} **with** Christ ^{the} **a** thousand years.

5. But the rest of the dead lived not **again** until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign ^{as well as} **with** him a thousand years.

7. And when the thousand years are expired, ^{The} **Λ** Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, ^{The} **Λ** Gog and ^{the} **Λ** Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

9. And they went up ^{over} **on** the breadth of the earth, and compassed the camp of the saints about, and the beloved city : ^{then} **and** fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of ^{the} fire and brimstone, where ^{even} the beast and the false prophet ^{also} **are and** shall be tormented day and night for ever and ever.

11. ^{Then} **And** I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before ^{the throne} **God**; and **the** books were opened: and another book was opened, which is *the book* of ^{the} life ^{that is eternal}: and the dead were judged out of those things which were written in the books, according to their works.

13. ^{Even} **And** the sea gave up the dead which were in it; and ^{the} death and ^{the grave} **hell** delivered up the dead which were in them: and they were judged, every man, according to their works.

14. And ^{the} death and ^{the grave} **hell** were cast into the lake ^{the} of ^{the lake of the fire} fire. This ^{the} is the second death.

15. And whosoever was not found written in the ^{the} book of ^{that is eternal} life ^{the} was cast into the lake of ^{the} fire.

CHAPTER XXI.

1. ^{Then} **And** I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

2. And I **John** saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God ^{is} with men, and he will dwell with them, and they shall be his people, and ^{he the} God ^{they acknowledge} **himself** shall be **with them**, **and he** their God.

4. ^{Even he} **And God** shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these **words** ^{words} are true and faithful **Λ**.

6. ^{Also} **And** ^{the} he said unto me, It is done. I am **Λ** Alpha and **Λ** Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of ^{the that is eternal} **Λ** life **Λ** freely.

7. He that overcometh shall inherit ^{these} **all** things; and I will be ^a **his** ^{to him} God ^Λ, and he shall be ^a **my** ^{to me} son ^Λ.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. ^{Then} **And** there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come **hither**, I will shew thee the bride, the Lamb's wife.

10. ^{Then} **And** he carried me away in ^{imagination} **the spirit** to a great and high mountain, and shewed me ^{the holy} **that** **great** city, **the holy** Jerusalem, descending out of heaven from God,

11. Having the glory of God: **and** her light **was** like unto a stone most precious, **even** like a jasper stone, ^{shining like} **clear as** crystal;

12. ^{Having} **And** **had** a wall great and high ^{having} **and** **had** twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the ^{twelve} names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. ^{Then} ~~And~~ he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure ^{which exists to man by an} of a man, **that is, of the** angel.

18. And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto ^{pure} **clear** glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sap-

phire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22. ^{But} ~~And~~ I saw no temple therein: for the Lord ^{that is that is} ~~that is~~ [^]God[^] Almighty and the Lamb ^a ~~the~~ are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, ^{yea} and, the Lamb is the light thereof.

24. And the ^{nation} nations of them which are ^{by} ~~saved~~ shall walk ^{even} in the light of it: and the kings ^{obtained} of the earth ⁱⁿ do bring their glory and honour ⁱⁿ into it.

25. ^{Verily} ~~And~~ the gates of it ^{should} shall not be shut ^{and} at all by day: ^{So} for there shall be no night there.

26. ^{So} ~~And~~ they shall ^{sustain} bring the glory and honour of the nations ⁱⁿ into it.

27. And ^{so} ^{should} there **shall** in no wise enter into it any thing ^{defiling or working} **that** **Defileth** neither **whatsoever** **worketh** abomination, or **maketh** a lie: ^{except} **but** they which are written in the Lamb's book of ^{the that is eternal} **life**.

CHAPTER XXII.

1. ^{Then} **And** he shewed me a pure river of water of life, clear as crystal, proceeding out of the ^{thrones} **throne** of God and of the Lamb.

2. In the midst ^{by} **of** the street of it, and ^{by} **on either** ^{on either side} **side of** the river ^a **Λ**, *was there* **the** tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for **the** healing of the nations.

3. And there shall be no more curse: ^{and} **but** the ^{thrones} **throne** of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face, and his name ^{on} **shall** **be in** their foreheads.

5. And there shall be no night ^{any more, or a necessity for a} **there and they** ^{or} **need no** candle, ^{Jehovah} **neither** light of the sun; for **Λ** the **Lord** God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These ^{declarations} **sayings are**

faithful and true : ^{even that Jehovah the} **and the Lord** ^{spirits of the} God of the **holy** prophets sent his angel to shew unto his servants the things which must shortly be done.

^{And that} ^{saith God} 7. **Behold**, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book.

8. ^{Then} **And** ^{that} I John **saw** these things, and heard ^{even} **them** ; **And** when I **had** heard and ^{saw} **seen**, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not : **for** I am ^{of thyself a} **thy** fellowservant, and of thy brethren the ^{also} prophets, **and** of them which keep the sayings of this book : worship God.

10. ^{Also} **And** he saith unto me, ^{Thou shouldst not} **Seal not** the sayings of the prophecy of this book : **for** the time is at hand.

11. He that is unjust, let him be unjust ^{now} **still** : and he which is filthy, let him be filthy ^{now} **still** : and he that is righteous, let him be righteous ^{now} **still** : and he that is holy, let him be holy ^{now} **still**.

12. ^{It being recorded} **And**, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be.

13. I ^{the}am Alpha and ^{the}ΛOmega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, ^{shall} that they **may** have right to the tree of life, and ^{that they should} **may** enter in through the gates into the city.

15. **For** without ^{the}*are*Λdogs, and ^{the}Λsorcerers, and ^{the}Λ ^{the}whoremongers, and ^{the}Λmurderers, and ^{the}Λ ^{*out of the human race*}idolatersΛ, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I **am** the root and the offspring of David, **and** the bright and morning star.

17. And the Spirit and the bride say, Come. ^{So}**And** let him that heareth say, Come. **And** let him that is athirst come. **And** whosoever will, let him take the water of life freely.

18. **For** I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto ^{them} **these things**, God shall add unto him the plagues that are written in this book :

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of ^{the}Λlife, and out of

the **holy** city ^{that is holy} **and from the things** which are written in this book.

^{I testify,}
20. **^** He which testifieth these things saith, Surely I come quickly. Amen. **Eben so,** Come, ^o **^** Lord of **^** Jesus.

^{May}
21. **^** The grace of our Lord Jesus Christ *be* with ^{the saints} **you all** **^**. Amen.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.

APPENDIX.

The printing of this Volume was commenced about the middle of 1859, and was regularly proceeded with till it reached the book of Revelation, when having heard of the discovery of the Sinaitic Manuscript by Professor Tischendorf, I delayed its completion, in hopes that the want of a Genuine Text of those Portions of Holy Scripture of which the Vatican Manuscript is deficient, might be supplied by the Sinaitic Manuscript; but having, with what deep regret I am unable to state, been fully convinced, chiefly through the extreme kindness of Professor Tischendorf, in obligingly favoring the application of an entire stranger with an answer to some enquiries he ventured to address to him, that the Testimony of that Manuscript is not superior to that of the Manuscripts now commonly possessed, I in the early part of 1861 proceeded with and did soon complete this Volume.

In the time that elapsed between its termination and commencement, I wrote in relation to the authority of the Original Text of Holy Scripture, the three following Letters, and I also became convinced of the justice of the Position, that is expressed in the Statement that follows them.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

It is, in my opinion, of great importance, that every Passage of Holy Scripture should be pointed out of the Class, which in my letter to you of June last, I denominated, *Class I*; namely, All Passages opposed to the Vatican Manuscript, in which the Differential Reading to it can be *Demonstrated* to be an *Intentional Misrepresentation* of the True Text. I say, an *Intentional Misrepresentation*, since it is not just otherwise to regard an addition of *Lines of Matter* to a Document, that professes to be *merely* a faithful *Copy* of a Manuscript in which such *Matter* is no where to be found. For where is the Copyist's *Copy*?

The more numerous such Passages are, the greater probability is there of ascertaining the respective value of the, I believe, nearly 1,000 Manuscripts which are now urged on the attention of the Biblical Student, by Advocates who fearlessly uphold the *Paramount Importance* of their own *Favored Selection*; seeing that there exists no *Test*, *Principle*, or *Authority*, by which their Selection can be

Demonstrated to be Erroneous; even cases there are, in which Arbitrary Selection *alone* dictates the now excepted Reading, as John i. 18. (See Alford's Greek Testament in loco).

As these various Manuscripts are *Constantly* in direct opposition to each other, even in relation to what is maintained to be *Vital Truth*, it is not possible to determine, what has been *The Divine Revelation to Man*, if so be, That all existing Manuscripts, claiming to be Genuine Transcripts of Divine Revelation, are to be accepted as such.

One *Principle* of judging of the Value of a Manuscript, which is stated in my letter of June last, cannot I think be regarded other than a just one; it is this, "That the establishment of the existence in any Manuscript of a Differential Reading, that can be *Demonstrated* to be an *Intentional Misrepresentation*, destroys the Authority of all the Readings of such Manuscript; seeing, that it is not possible to shew, that any other *Differential Reading* in it, is not another Reading of the same *Character*; and hence the great importance of pointing out every Passage of such a Character. To those set forth in my letter of June last, I will now add another, a Fourth Example, John vii. 53 to viii. 12.

In John vii. 37 and 38, it is recorded, That in the last day of the feast, Jesus spake unto the people (see v. 40,) saying, "*If any man thirst let him come unto me and drink, &c.*" From v. 39 to 45, There are recorded Parenthetical Observations respecting the Sense of what he had addressed to them, and of the people's estimate of it and Him. From v. 45 to 53, There is another Parenthetical Statement, respecting what occurred in relation to some Officers that had been sent to watch Jesus's teaching. V. 53, records, "*That every man went to his own house ;*" and the Record of Chapter viii. 1 to 12, finishes by leaving Jesus alone with the woman that had been taken in adultery ; and yet, v. 12 records, "*Then spake Jesus again unto them.*" Who are the *Them*? And where is his *First speaking* recorded? Each is a direct *Contradiction* to the Facts of the Narrative, if Chapter vii. 53 &c. is Genuine.

These *Contradictions* have no existence, if the real Narrative is considered ; in unfolding which, the *Two Parenthetical Sentences* should be Omitted, as well as the Portion, Chapter vii. 53 to viii. 12, which according to the Vatican Manuscript is Spurious. In this case, the connection of the Sense is as follows. "Chapter vii. 37, *In the last day, that great day of the feast, Jesus stood*

and cried, saying to the people, (see v. 40,) If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Chapter viii. 12) Then spake Jesus again unto them, saying, I am the light of the world &c."

The existence of these Contradictions, *Demonstrates*, That John vii. 53 to viii. 12 is *Spurious*.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

August 2nd, 1859.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

Having met with a fifth passage, Mark xiv. 68, of the Class denominated in my former Letters, *Class I*, namely, a passage in which the *Differential Reading* to the Vatican Manuscript can be *Demonstrated* to be an *Intentional Misrepresentation* of the True Text, I judge it conducive to the interest of Truth to make it known.

The Vatican Manuscript represents the words in our Authorized Translation of Mark xiv. 68, *And the cock crew*, to be Spurious; and rightly so, seeing that Mat. xxvi. 34, and 75. Luke xxii. 34 and 61, and John xiii. 38, "*A cock shall not crow till thou hast denied me thrice*," are direct prohibitions to any cock so doing after St. Peter's first denial of his Master. We have therefore the evidence of three Evangelists, in Five places, that the words in Mark xiv. 68, *And the cock crew*, are, that which the Vatican Manuscript determines them to be, Spurious.

If the Reference in Mark xiv. 72, is to a *Known Appellation* of a Particular time, such as, *The Second Watch*, which is a probable Character of Sense of the passage, any Record of the first occurrence in verse 68 is neither requisite or possible; seeing that the time had passed previous to our Blessed Lord's expression of the Prediction, as recorded in verse 30.

The Titan Monthly Magazine for August last, thus writes on the Vatican Manuscript. "But it may be said that these curter forms of representing the text of the New Testament (in the Vatican Manuscript) may be the true ones, and that the fuller phrases are mere accretions on the simple short original. It will now be our duty to show that they are the fruit of carelessness, incompetence, and ignorance; for *omissions which are demonstrably wrong abound*, whilst other proofs of ignorance are common enough."

The first and only material Demonstration produced to sustain these charges, is Mark xiv. 68, which is followed by a few other Readings of the Vatican Manuscript equally devoid of error; or of any defence, (an Omission which is nowhere supplied) for the use without Limitation throughout the entire Article, of Epithets and Language that can only be attributed to one, accustomed to enforce his

wishes with the rod, or that has an inadequate acquaintance with the subject on which he treats.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

January 3rd, 1860.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

Much has been advanced by Scholars respecting the Language in which the Records of the Sacred Text of the Holy Scriptures were Originally Transcribed; and more might, and should have been advanced, in relation to the *Great Discrepancies* that now exist between the different Extant Manuscripts of them; I propose on the present occasion to direct your attention to the consideration of these Two Subjects.

The Differences that exist between the Extant Greek Manuscripts of the Sacred Text, are far too numerous to admit of being ascribed, to *Accidental Errors* of the Transcriber. I lately Collated Griesbach's Text of the New Testament with that of the Vatican Manuscript, and found that if either of them represented the True Text, the other exhibited *Errors* to the amount of between Six and Seven Thousand; nearly *One Error* to every Verse; an amount, which if attributed to *Accidental Mistakes* of

the Transcriber, destroys the possibility of obtaining by Manuscripts, *Definite Evidence* of any Description.

Again. Such *Errors* are precluded being attributed to the *Accidental Mistakes* of the Transcriber, when it is perceived, that whether of Addition or Omission, they do not render the Sense of either the Original or the Copy, in relation to themselves, incomplete; the Sense of each of them being in themselves Correct; which no just Estimate of *Accidental Errors* can sanction as *Possible*.

Again, If attention be paid to the General Character of these Differences, they will be found to consist in Matters that do not affect the General Import of the Subject treated of. Thus the *Propria Persona* of Actions is not changed, although, in many cases, the Expression or Omission of the Article is sufficient to do so; neither are the Definite and Indefinite Positions of the subject transposed, and a vast variety of Similarly Distinctive Positions are observed, that the change of a Word, often of a Letter, is sufficient to destroy; and this, not only in an Individual Instance, but in frequent Repetitions in an Extended Narrative; and still more Strikingly, in the re-delivery of the same Narrative in the various Gospels. No just Estimate of *Accidental Error* can sanction as possible, the attributing *Errors*, that never infringe such

Minute though Frequent and Indisputable Observances, to *Mere Accidental Mistakes* of the Transcriber.

How then are the Differences in the Manuscripts of the Sacred Text to be justly accounted for. There is One, and but One just Explanation of all the Various Particulars connected with these Differences; an *Explanation* that sufficiently accounts for the *Numerous Differences* that do exist, and for the *Numerous Undeviating Forms* that are Invariably Observed; and which is of far more consequence; an *Explanation* that gives to man *Every Assurance*, that amidst so many apparent uncertainties, the Great Giver of every Good hath vouchsafed to him, a means of *Perception*, that he possesses in the Sacred Record, a Revelation of his Maker's will, so *Defined*, and so *Assured*, that there remains not to the weakest of his *Mental Creations*, any place for *Doubt*, or *Uncertainty*, or *Misgiving*.

If we do but consider what are the *Just Requirements* of the Delivery of a Divine Revelation, expressed in a Language such as Hebrew, which the Recipients of it have chosen to preserve in a Language such as Greek, we see a *Just Explanation of every Difference* that now exists in the Manuscripts of the Sacred Text.

If these Differences are examined, it will be found, that

if a Very Few Passages are excepted, that must be attributed to the *Accidental Mistakes* of the Transcriber; and perhaps, a still Smaller Number, that must be attributed to the *Intentional Misrepresentation*, of perhaps some Well Intentioned but Misjudging Person; the remainder, and that is nearly the Entire Quantity, are no other, than the *Necessary Differences* that would arise, in Translations, of the same Document by Different Individuals. Independent Translations, in the Present Day, of any Hebrew or Greek Document, would, in General Expression, that is, in relation to all differences that are not *Accidental Mistakes of Transcription*, or *Intentional Misrepresentations*, differ more from each other, than do the Extant Manuscripts of the Sacred Scriptures.

The substantial Truth does not differ. The *Propriæ Personæ* are not changed. The Definite and the Indefinite are not transposed. All Relations are similarly observed. The Changes for the most part consist in the employment of one Preposition, or one Adverb, or one Conjunction, or one Participle, or one Portion of the Verb, &c. &c. &c., in place of some other. Changes, in most cases, which I question, whether any Modern Scholar can determine, what Change is thereby effected in the Sense; at all events, whether he be able to shew, that a Change

is effected in the Sense, to an amount, that precludes both Documents being regarded by Different Individuals, *Just Translations of a Common Original.*

I therefore submit, That the Numerous Differences that now exist between the Various Greek Manuscripts of the Sacred Text, justly Demonstrate, that these Manuscripts are *Mere Translations*; and consequently, That the *Original Record* was not Transcribed in the Greek Language; and that nearly the whole of such Differences are to be Estimated, *alone*, as Variations in the *Form of Expression*, that each Translator has Selected, for the Expression of the Sense of the Original Record.

If the Mosaic and the other Ancient Divine Revelations were possessed by the world in Hebrew, or some other corresponding Language, it is possible, That the Apostles wrote their Gospels and Epistles in the same Language, they being permitted to know, That although any such Document might be by them *Immediately* addressed to a *Particular Church*, which did not *Commonly* use the Hebrew Language, it was designed by God, equally with His preceding Revelations, for the instruction of the Whole World; and they desiring, That the difference of Language should not be, at all events, One point of difference between the Old and New Revelations; or,

That the feeling of Reverence should not be impaired by any change, all Revelations having hitherto been made in one particular Language.

I farther submit, That if such is the Case, Seeing that the Vatican Manuscript does not contain, *One Single Passage*, that can be Demonstrated to be *Spurious*; or that by the Evidence of other Manuscripts, and of the Context, admits of, *Just Doubt*, as to its authenticity; *A Position that no other Manuscript enjoys*; That Man is bound to accept the Testimony of that Manuscript, *alone*, as his present Text of the Sacred Record, wherever he possesses its Teaching; and that in those portions of Holy Scripture, of which that Manuscript is defective, no Position can be accepted, that is not supported by far more, than the *Single Testimony* of any one of the other Manuscripts.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

March 1st, 1861.

APPENDIX.

In relation to my Letter of June 7th 1859, contained in the Preface of this Volume, farther study of the Subject of it has led me to consider, that my Estimate of Matt. v. 22 and xix. 9 therein expressed is not correct; as I can see no reason, why the Passage, *To commit adultery*, might not have been expressed by an Author that prefers the Active Expression, *To have defilement*, and by him that prefers the Passive Expression, *To have been defiled*; in which case, the Voice of the Infinitive in this passage cannot prove *Intentional Error*, but only that each Translator varied in his Estimate of the best Mode of representing the Sense expressed in the Original Record; consequently, these Passages no longer are, in my opinion, proofs of *Intentional Misrepresentation*.



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